

The American Friend

Old Series
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New Series
Vol. XXVI No. 8

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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HOW FRIENDS ARE SEEKING AND FINDING TOGETHER

Great joy and pleasure comes to a society of persons when they discover that each one has assisted the other to find a way of life, which never could have been discovered without an exchange of ideas, hopes and desires.

We never are alone in our seeking.

We never are alone in our finding.

The American Friends Fellowship Council is now in the third year of its service to help members of the Society of Friends in their mutual quest for truth and a more adequate expression of their spiritual desires. There are various ways in which the Fellowship Council is serving the Society; chief among the activities is the encouragement of intervisitation. This intervisitation is not merely an exchange of social visits but is an effort to keep alive and effective the early Quaker practice of itinerant ministry. It is not a new practice for it was an old Christian custom to extend hospitality as well as to carry the gospel by means of religious visitation. Through our intervisitation, we hope to develop a more effective spiritual life in the Society of Friends. At the present time the Council is arranging for Annie Rogers, formerly a Clerk of Dublin Yearly Meeting, to visit a number of the meetings throughout Ohio, Indiana, Missouri, Kansas, Colorado, Nebraska and Iowa. Annie Rogers has a particular concern to visit Meetings that are not always privileged to have contacts with Friends from abroad and which lie off the beaten path of many travelers.

In order to stimulate further visitation at the time of Yearly Meeting, the Fellowship Council has prepared a schedule of dates and places for all the American and Canadian Yearly Meetings. This schedule can be secured from the various Friends Centers and from the Council. It also includes the dates of the majority of the Yearly Meetings abroad.

A second feature of the work of the Council is the care and guidance of new and united meetings. In the last few years there has been an increased interest in forming small meetings for worship; especially, in university centers where students have gathered from various Yearly Meetings. These meetings, in many cases, have grown after several years and are now strong enough to be recognized as regular established Monthly Meetings. The following meet-

ings have become affiliated with the Fellowship Council and through this action have been recognized as established meetings: State College, Penna.; Detroit, Michigan; Ann Arbor, Michigan; Madison, Wisconsin; Cleveland, Ohio; Ithaca, New York; and Honolulu, Hawaii. Until these meetings are strong enough to become established Monthly Meetings, they need very much the interest and counsel of visiting Friends. There are approximately 65 groups which meet for worship regularly. There are signs of several new groups being formed where Friends have discovered the presence of a number of interested individuals. This encouragement of new meetings is a very helpful sign of life in the Society of Friends, for through these centers, which are usually at strategic points, we are able to extend the message of Quakerism and to give it a greater outreach than would otherwise be possible.

Last February, when the article appeared in the *Reader's Digest*, "They Call Themselves Friends," it was read by many people throughout the whole country. As a result, many letters were received by the Service Committee asking for literature of interpretation about Friends and also a request for instructions as to how one might become a member of the Society. There was expressed great admiration for the Quaker testimony for peace and appreciation for the way in which Friends are able to express in social action and religious aspirations their idealisms. In a world that is so threatened by war and in a world that needs so seriously to have the Christian message of love expressed in terms of actual service, the Society of Friends has a responsibility which it dare not neglect. All over the country, there are persons who are attracted to our message, who seek to know our Way of Life, who turn to us for counsel and guidance and it is not only our responsibility but our privilege to help them find a way. Acting as a central organization which represents all our Yearly Meetings, the Council is able to put these persons in touch with the meeting where they might find the necessary fellowship.

About 285 members have now joined the Wider Quaker Fellowship. These persons, who belong to other denominations, have been attracted to the Society of Friends for many reasons but chief among them is their admiration

for our social and interracial and pacifist testimony. They are attracted by that simplicity of life which they believe is essential today and by a desire to share with us a closer relationship. Hugo M. Mentor, of Trinidad, British West Indies, is typical of the members who join the Fellowship. In a letter, he writes: "I am a journalist by profession and draw much instruction and stimulus for the right approach to question from the Quaker principles. The study of the life and career of John Bright first drew me to Quakerism and my admiration of the Society has deepened with my fuller knowledge of its great humanitarian service; especially, its anti-slavery testimony. The literature of interpretation, which you sent me, has been very helpful; especially, Brand Blandshard's 'Inner Light and Outer Darkness,' which I consider a particularly effective statement of Quaker principles needed in a progressive world." The Fellowship Council sends to these members, four times a year, a letter and some helpful piece of literature which interprets the Quaker Way of Life. This Spring we have sent to them Howard Brinton's Pendle Hill Essay, "Religious Solution to the Social Problem."

The extension of our message should be of encouragement to all Friends for it is again symbolic of the fact that individuals are seeking the way of life as we know it and it is also an evidence that the Society of Friends continues to grow in new directions. Persons who live in sections of the country where no Friends Meetings are located receive our concern and attention and six times a year a Quaker letter is sent to them. This helps to alleviate their feeling of isolation and to encourage them in their friendly relationships. A recent development in the Council has been the formation of a Correspondence Committee, which has taken the responsibility of writing to members who are far removed from other Friends. They think of their work as a ministry through mail.

The Publication Committee of the Council is continually on the look-out for effective pieces of literature, which can be distributed among Friends and which will be helpful in promoting the life of the Society.

Just as great rivers nourish fertile valleys when many small tributaries unite to form a powerful water course, so the Fellowship Council seeks to be such a common channel in which the tributaries of many Quaker organizations combine to form a great causeway for Quaker life, thought and action.

"Only things that are good can stand forever; the glory of God is the only spirit finally capable of filling the earth as the waters cover the sea."

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

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EDITORIAL

When the Nightingale Takes Flight

THERE is an old legend of an oriental monarch who had a nightingale which he dearly prized. For every mood it had a sweet song that cheered his spirit. Finally someone sent him the gift of a cleverly contrived mechanical bird which made imitation music. This toy so intrigued and pleased the monarch that he gave it his sole attention. At last he tired of it, however, and turned once more to the pure music of his beloved nightingale. Great was his sorrow and consternation to find that it had taken flight and was nowhere to be found.

Though this comes as an oriental story, we feel that its true setting is in the materialistic West, the source and home of mechanical ingenuity which has produced what we call the machine age. The machine and its products have been glorified, while the music of the spirit, of the "still small voice" has too often become still indeed. The Western World, now imitated by the Orient, has become so obsessed with a mad desire for the mechanical toys of twentieth century "civilization" that it is turning these monstrous gadgets to its own destruction. The higher values of the spirit have been ignored, and are now often spurned and denied. For the song of the nightingale we hear the roar of the bombing plane.

At this period of the year, observed as Lent by the Christian world, it is particularly appropriate to meditate upon some of the manifest implications of this story of the nightingale. We think of people who spend their lives in feverish pursuit of competence and luxury, who, having attained their hearts desires, find no pleasure in them. If they still have the inclination toward better things, their spirits do not respond to the finer harmonies. For all of us the material things of life—its comforts and satisfactions, good in themselves—may easily command too much of our thought and energies. Our pleasures and recreations sometimes become the ruling passion. It is a matter of putting second things first. We become enamored of the toys, the playthings which our marvelous age offers us, and slight the values which make life truly joyous and meaningful; and persistently slighting them, we find too late that the nightingale of our better selves has taken flight.

As Easter approaches we are but too mindful of how prone people are to observe the symbols for its substance. It becomes too much a show day—a parade. We may even revel in the beautiful flowers and exult in the upspringing life of the springtime, and still miss the deeper significance behind them. Except as we turn from the creation, beautiful as it is, to the creator, from the things seen to the unseen, from the renewed life about us to the eternal life of the spirit, embodied in the risen Christ, we do not observe Easter in spirit and in truth.

Whatever the time or the season, may the story of the nightingale admonish us to keep the artificial and the material in their secondary place, and to keep our spirits attuned to the heavenly harmonies.

What the Wider Fellowship May Mean to Friends

THOSE who attended the April meeting of the American Friends Service Committee in Chicago must have got a new appreciation of the significance of the Wider Quaker Fellowship. More or less consciously, Friends have considered themselves, we suspect, as on the giving end in relation to this informal arrangement. Knowing that there are people in various churches who are in sympathy with our ideals and purposes, we are reaching out to bring them into fellowship with us that we may do them good.

At Chicago we were strongly impressed with the fact that the chief benefit of the Wider Fellowship may come to us as on the receiving end. As set forth in our report on another page, two members of the Fellowship were present. Both spoke briefly, each complementing the other and giving together the "full gospel" according to Quaker faith and practice at their best. The first speaker emphasized the search for truth and the true inwardness of religion. "I am, with you, a continuing seeker," he said. How we Friends need the stimulation of such seeking! It is so easy for us to become contented Friends. We need to revive a seeking fellowship, and our friends who are of us in spirit may stimulate us to renewed search, and thus to the renewing of our church life.

The second member, while likewise a seeker, brought a blueprint for action. In the well known terminology of Rufus Jones, father of the Wider Fellowship, he proposed to put his religion into life and make it march. In short he is extending our so-called "testimonies," bringing us face to face with certain implications of our professed principle of the sacredness of human life and personality. And we

need this fresh stimulation to apply our religion to our community and national life. New channels of expression must be continuously found.

By all means let us encourage and extend the Wider Fellowship. It will be to our own refreshing and strength, whatever help we may be to those who join it. Incidentally, we may be encouraged to widen our fellowship among Friends!

The Spirit Giveth Life

A Lay Sermonette

JESUS said to the woman at the well, "God is a Spirit and they that worship him must worship him in spirit and in truth." If Jesus could use these words about God whom he claimed as his father, then, leaving out all quibbling of the theologians as to the nature of the incarnation and the Trinity, must it not apparently follow that the real and essential Christ—the Son of God—must also be spirit?

This word, "spirit," it is true, is only our human attempt to define in imperfect language something which we feel to be undefinable, yet which we believe must exist. Hemmed in as we are by the limits of our human, bodily senses, we can only think of it as something surrounding us and in us but intangible—a vapor, a wind, spirit! All peoples, even the most primitive and uncivilized, seem to have felt that there was this something in themselves beyond the physical and the seen, and that this something within reached out toward a greater something in the universe to which it was akin. All ethical religions seem based on this concept which, as has been suggested, includes this belief in a higher power that is felt by every human soul to be allied to itself.

Jesus in his ministry does not further try to explain the meaning of this term, "spirit," than that he seems always to identify it with the idea of God whom he continually recognizes as a righteous and loving Father, concerned with and entering into all the inmost thoughts and inspirations and actions of men.

Taking this definition of God as given by Jesus and assuming therefrom that the real Christ in whom we are admonished to believe, and whom we are all admonished to follow and trust for our salvation is the *Christ spirit*, does it not simplify and enlarge the meaning of the Gospel? And does it not fit in with the idea of the "Inner Light" as perceived by Fox and Woolman and the early Quakers? With this in mind, read some of the sayings of Jesus and his early followers: John 3:5-6—"Except a man be born of water and the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And again, John 6: 63, (in explaining what his disciples had found a hard saying about eating his flesh and drinking his blood)—"It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are spirit and they are life." In Romans 8: 9, Paul says—"Now if any man have not the spirit of Christ he is none of his"; Second Corinthians 3: 6—"For the letter killeth but the spirit giveth life"; Gal. 6: 16—"Walk in the Spirit"; 5: 22—"The fruit of the Spirit is love, joy, peace," etc.; I Peter 3: 18—"For Christ . . . being put to death in the flesh but quickened by the Spirit." Also, along the same line of thought, Paul says, II Cor. 18—"For the things which are seen are temporal; but the things which are not seen are eternal." Other references might be added, but these will indicate that emphasis

is continually placed on the Spirit rather than on the human personality of Jesus.

This interpretation of the Christ Spirit as the real Christ is not to suggest that the Scripture stories of the Virgin birth, the physical resurrection and ascension, etc., are to be discredited or set aside; yet, as an integral part of the gospel as expounded by Jesus himself, and as essentials for living the Christian life, is it not possible that they are sometimes over-emphasized to the underrating of this essential spirit?

In the personal experience of becoming followers of Jesus, there can be little question about discipleship depending, not on outward performance and belief but on the state of mind and heart—the *spirit* in which conduct is registered. There could be no clearer statements about this than those found in the Sermon on the Mount where hatred of one's brother is identified with murder; lust with adultery; and where we are told to love our enemies. I believe the recorded teachings of Jesus make it very clear that it is not in place or in time or not even in name that God is to be found but in our outreach of mind and heart toward Truth, in the longing and pure aspirations of our human souls, and in unselfish thoughts and deeds toward our neighbors. It is there, we are taught, that we come in touch with the Divine. And on that basis men, in Jesus' own terms, are classified. Note his story of the Last Judgment, where it is not those who were punctilious like the Pharisees in fasting and prayer who were placed on the right hand, but those who, apparently, without even thinking of it as a religious service, had warm heartedly ministered to those in trouble and in need.

Rufus Jones has a challenging statement along this line in his book, "The Church's Debt to Heretics," in which he says:

"If by any chance Christ himself had been taken by his later followers as the model and pattern of the new way, and a serious attempt had been made to set up his life and teaching as the standard and norm of the Church, Christianity would have been something vastly different from what it became. Then 'heresy' would have been, *as it is not now*, deviation from His way, His teaching, His spirit, His Kingdom, Love and Life—not doctrine—would have been the sacred words—the spiritual realities for a Christian. Dedication to the work of bringing the kingdom of God, heroism, daring, adventure, self-giving, joy, radiance, abandon, readiness to go the 'second mile' would have characterized Christians."

John Dewey in his Terry Lectures on "A Common Faith," suggests a "Spirit of the Religious" that underlies all ethical "religions," Christian and others. Is it stretching the Christian concept too far to include in its scope and as a part of its gospel all virtues wherever found? Jesus seems to have done this in his story of the Good Samaritan and in that of the Final Judgment already referred to. E. Stanley Jones seems to do it in his preaching

missions in foreign lands. If the penitent publican can be included among the justified of God, why not "draw a circle," as Edwin Markham says, which may include the devout Hindoo, the righteous Confucian, a Socrates, as some early Christian writers do, and the unchurched Good Samaritan of our own day?

On the broad principles of Christianity as taught by the Master, I feel there can be little doubt but what those mentioned above would have had his approval. Jesus, it seems to me, always recognized the good, the pure, the kindly as belonging to his Kingdom. Wherever was the Good, there was God. Those not against him were for him. True, Paul and some of the other writers seem to add other conditions; but not the Master.

The thing from which we need to be "saved," and from which the world needs to be saved, is not some far-off cataclysm or apocryphal smash-up, or even from future punishment, as some would lead us to think, *but from sin*—from our own perverse, worldly natures, our impure thoughts, our selfish and wicked feelings toward others. And the only known cure for this condition—for us personally or for the world—is this Christ Spirit. Where we find this Spirit, there we find Christ.

Jesus himself said he came to teach no new doctrine. He told the Jews that of the Law and the Prophets not one jot or tittle should pass till all were fulfilled. But he gave a more spiritual interpretation of their law than they held. It was not by the letter, as most of them thought, but by the spirit of the doing that fulfillment was to be gauged. He seemed to teach, as I have already said, that whatever is *good* is of God; that the real "Sent of God" is the Christ Spirit; that wherever we find that, under whatever name—or without a name—there is the Christ himself in the midst: "Closer is he than breathing, and nearer than hands or feet." He seemed to imply that *all* promptings to virtue and to unselfish and loving deeds are religious; all prompting of his Spirit; that there are no artificial barriers or divisions in virtue, or kinds of righteousness.

If these basic principles, as I have tried to outline them, are true, and if they could be a little more clearly recognized by the Church and by those of good intent standing without, then it seems to me that it would greatly simplify what is meant by "salvation" and Christian living, and would remove some of the barriers and misunderstandings that now exist between these groups. I believe there is need of this new alignment in the Church and in society—a clarification of its objectives by the former, and a more open minded and understanding attitude by those outside. In short, we need a *new revival of religion*. And on the basis I have tried to outline, if freed from all cant and unnecessary dogma, I believe it would come.

Help us, our Father, in our weak and faltering attempts to know thee, whom to know is Life Eternal. And grant us day by day more of that divine and loving spirit of Jesus which distinguished him in all sincerity and truth as thy only begotten Son. In his name we humbly pray. Amen.

FRANK T. CLAMPITT.

New Providence, Iowa.

An Easter Meditation

By L. Willard Reynolds

My God, where can I find Thee,
And how can I know Thee?

I find Thee not in temples built with hands;
I've learned of Nature, that Thou dost not *sit*
Upon the clouds, nor *hurl* the bolts of thunder

As the ancients thought. 'Tis not Thy *hand*
That pours the rain upon the parched land.
The earth trembles—it is not at Thy *tread*;
But we inspect the foundations of the mountains
For a *fault*. The sun shines on the evil and the good.

Health and prosperity, sickness and disaster come,
Yet I seek, and seem to find, some cause
Other than Thy will. There is no accident,
No effect, however great or small,
But *seems* to follow cause explainable.
The machinations of the mind,
The fancies wrought in dreams,
Unbidden powers and passions surging through
my soul—

All, all is law—a universe of law.

But where art Thou, the Maker?
With Him who knew Thee best I cry:
"My God, why hast Thou thus forsaken me?"
As well not be, for me,
As darkly hid behind a law inscrutable,
Or only dimly guessed
Beyond the endless eons of past years.
"My soul thirsteth for the living God;
When shall I come and stand before my God?"
"My flesh longeth for Thee
In a dry and thirsty land where no water is,
To see Thy power and glory."
"Why standest Thou afar off, O Lord?
Why hidest Thou thyself in times of trouble?"
Wearily I but re-echo the universal prayer,
"Show us the Father and it sufficeth us."

"O fools and slow of heart!"—
Again the Master speaks.
"Blessed are the pure in heart,
For they shall see our God."

O God, forgive! Philip had not seen—
No more have I.
Thy nearest friends misunderstood—
And no whit less have I.
Holden my eyes as ever Clopas' were!
Yea, even as the Scribes and Pharisees,
Who *would* not see, come also I,
Asking for a "sign."
I see my faith has been upbuilt on signs,
For lo! how totters my poor faith
When signs do fail!
I have but built on sand.

O God, forgive my crude appreciation!
Anoint my eyes
And bid me wash away the earthly clay.
Teach Thou my heart to call Thee "Father."
Lead me with joy into thy true communion—
The fellowship where soul meets soul,
The mid-wall of partition broken down
Between the human and Divine.
I too, with Jesus, now begin to see
"Thou, Father, art in me, and I in Thee,"
And all Thy other children too are one in us!

Poplar Ridge, N. Y.

On the Chicago-Richmond Axis

Mid-West Focus Emphasized

THAT the American Friends Service Committee is not essentially a Philadelphia institution was amply demonstrated at Chicago on April 1 and 2. On these dates the Committee met in regular session at Fifty-seventh Street Meeting, with a large and representative attendance. While the majority of attenders were from the Mid-West area, there was a sufficient number of staff members and leaders from the East to give the desired continuity to the proceedings, and to contribute to the sense of wholeness. In fact Friends were made to feel that they were attending a little World Conference, minus visitors from other countries.

Outside of Chicago, Indiana had the largest delegation with approximately forty Friends and with Richmond serving as more or less of a nucleus. Hence the expression, not original with us, of the "Chicago-Richmond Axis." Philadelphia please note! Iowa came second with a fine representation of nearly twenty. Other Mid-Western States represented were Colorado (and how!), Wisconsin, Illinois, Michigan and Ohio.

A BIG HAND FOR CHICAGO FRIENDS

Chicago Friends did themselves proud in the way in which they planned the meetings and took care of the influx of visitors. It was a fine demonstration of effective cooperation on the part of the three Chicago meetings, aided and abetted by the Mid-West Office. Robert W. Balderston was general chairman of arrangements, and Lucy Matchett handled the entertainment details like a convention veteran.

One shadow of regret hung over the sessions. In adjoining rooms in a nearby hospital lay two much-beloved Friends whose absence was sorely felt: Warder C. Allee, co-chairman, with Homer J. Coppock, of the Chicago Service Committee activities, and Garfield Cox, co-clerk, with Harold Flitcraft, of the Fifty-seventh Street Meeting. While absent, their abiding interest was sensed.

Friends first gathered about the supper tables in John Woolman Hall on Friday evening. Then and on Saturday excellent meals were there served, and as Friends ate together the feeling of comradeship in a common cause was strengthened. Immediately after supper, Fifty-seventh Street Friends met briefly in regular Monthly Meeting business session, with a "cloud of witnesses" hovering about.

POINTERS ON INTERVISITATION

Following "monthly meeting," the first session of the week-end meetings was

devoted to a consideration of the work of the Friends Fellowship Council, a general statement of which appears on the second page of this issue. J. Passmore Elkinton, who presided in the absence of Rufus M. Jones, after a brief introductory statement of the purposes of the Council, presented Friends who spoke of the respective phases of its work. Robert Balderston emphasized the importance of intervisitation, in which the service of non-speaking and humble-minded Friends was encouraged. When possible, a little advance notice is desirable. Two "don'ts" were stressed in the discussion: don't go in the attitude of securing uniformity, but encourage our variety; and don't try to change anybody but yourself.

TWO EXHIBITS IN THE FLESH

Two exhibits of the Wider Quaker Fellowship were present in the flesh. Paul Sanders related how he first learned of Friends. It was as a soldier in France in 1918 when he came upon two Quaker boys building houses in a war-demolished town. As he left them he thought, "They are building up what we have been tearing down"—and he has never got away from that initial impression. And now, as a member of the Fellowship, he is a fellow seeker. Exhibit number two was Frank D. Campbell, a Methodist pastor at Elkhart, Illinois. A veteran from the mission field in India, he spoke of himself as a missionary domiciled in America who has had to think some things through—especially our national policy of race discrimination.

The Fellowship Council's concern for developing and extending the publication of Quaker literature was spoken to by Marjorie Hill Allee. She spoke pointedly to the need for cooperative literary work in which several Friends collaborate in the production of a unified product. As illustrations of this type of cooperation she cited "The Children's Story Garden," and Part One of the

Discipline of London Yearly Meeting. Why not an American counterpart of the latter, she asked.

QUAKER PARADOX STATED

After speaking briefly of the development of new and united meetings, Leslie D. Shaffer presented another lively exhibit in the person of John Culver, one of the moving spirits in the newly organized meeting at Madison, Wisconsin. He entered the Friendly fold by the "in-law" approach, having married Evelyn Johnson, a Quaker lass from Fairmount, Indiana. He promptly showed himself to be a discerning Friend. "This is your paradox," he said. "Your strength is in your diversity, but you do your work through unity." He finely interpreted the distinctive work of Friends as being service performed in the spirit of the amateur as distinguished from that of the professional.

At the opening of the Saturday morning session, Homer J. Coppock made a comprehensive statement concerning the service activities of the Chicago group, which in fact got under way in 1917, shortly before the A. F. S. C. was organized at Philadelphia—even as New England Yearly Meeting antedates London Yearly Meeting!

SERVICE WORK AND EVANGELISM

Roy Clampitt of New Providence, Iowa, introduced the discussion of the morning's topic on closer cooperation between the local meetings and the Service Committee. He spoke frankly of the need for better understanding, and encouraged the Service Committee leaders to declare more frequently the spiritual motive behind the work, saying that many western Friends missed the evangelistic note. Guy Solt emphasized the importance of developing among ourselves a better knowledge and appreciation of our basic principles. Concluding a general discussion, Clarence E. Pickett showed strikingly how the Service Committee work is fundamentally spiritual. In one day recently, three influential persons had approached him for spiritual help on personal problems, having been led to do so by the work of the A. F. S. C. which they had observed. All our projects, he said, are done in the spirit of evangelism, and their influence is generally more effective than if the religious motive were more openly declared.

Before adjournment for lunch, the chairman, Walter C. Woodward, called upon Frank Campbell to explain briefly a congressional measure he is promoting which would revise our national immi-

PROMISE

Winter may be dark and long,
Frozen on your lips the song
Love had taught your heart to sing.
With the lilies, hope shall spring.

From a darkened garden tomb,
Beauty shall burst forth in bloom,
April's choicest offering.
With the lilies, hope shall spring.

SARA R. STANSBERRY.

Whittier, California.

gration policy of racial discrimination. Many Friends signed the petition he had prepared calling for the passage of the bill which he has drafted.

NEW PROBLEMS ON FOREIGN FRONT

In the first afternoon session, William Eves III., the veteran chairman of the Foreign Service Section, presented some of the newer problems and opportunities confronting us in a continually shifting foreign program. Among these are: the possibility of opening a center at Shanghai, as broached at the World Conference; giving increasing attention to the difficult situation faced by Friends in Germany and Austria; doing our part in caring for refugees forced out of Central Europe. All this work, said William Eves, is truly evangelistic, being performed in the love of the gospel. Our emergency foreign service program, embodied in our non-partisan relief work in Spain, was comprehensively reported by Patrick M. Malin, Vice Chairman of the Service Committee.

THAT SEVENTH INNING RALLY

Following a tea and social half hour, thanks to the young Friends of the three Chicago meetings, the Social-Industrial Section had its inning—the seventh inning we would say! In opening the subject, Bernard G. Waring, the chairman, expressed with deep feeling something of what this opportunity for service had meant in his own life. He outlined the work of the Section as it had developed from the child feeding program begun in 1931 in the soft coal regions to the rehabilitation program now being pushed in the subsistence homestead project near Republic, Pennsylvania, in an area, incidentally, where there were once eleven Friends meetings. W. Elmore Jackson spoke of the significant work camp programs, while Eleanor Scattergood, also of the staff, presented some new features of the summer Home Service work. On the background of her former work on the A. F. S. C. staff, Elizabeth Marsh Jensen participated helpfully in the discussion. The general discussion was fittingly concluded by Homer L. Morris, Director of the Section, who spoke impressively of the fundamental spiritual significance of all this work.

MAKING PEACE EXCITING

At the evening and concluding session, various aspects of our Peace work were considered. Miss Betty Procter gave a vivid picture of her intriguing and sometimes exciting work as a regional director of the Peace activities among the colleges and universities—a work initiated by the Emergency Peace Campaign and now taken over by the Youth Peace Division of the A. F. S. C. Peace Section.

Clarence Pickett brought home very forcibly to Friends the great responsibility which we as Americans must assume for the present world situation. We participated in a process of force and suppression, the natural harvest of which is now being reaped. As Friends we are attempting to demonstrate through our Service Committee work in its various phases, a philosophy of life entirely different from that represented by the work at Versailles. At this as in other sessions, the high level of eager interest was manifested in the free discussion which ensued.

Following a brief silence, Patrick Malin voiced a few words of true benediction, as this Mid-West meeting came to a fitting close.

TENDING TOWARD THE PERSONAL

Undoubtedly the arrival of no one was hailed with greater joy than was that of Daniel and Elizabeth Marsh Jensen, who drove all the way from their Colorado ranch to be present. It was certainly like old times to see Elizabeth in the midst of an A. F. S. C. meeting again, in which her Daniel seemed thoroughly at home.

Yes (to all inquiring Friends), Eleanor Scattergood is the daughter of Alfred C. Scattergood, and niece of J. Henry. We understand this was her maiden journey into the Quaker hinterland.

At meetings such as this, one invariably has the satisfaction of making new friendships as well as reviving old ones. We were happy to meet Dr. Henry Crew, originally a Wilmington, Ohio, Friend, of whom we used to hear through his boyhood friend, Isaac T. Johnson. He was for long the head of the Physics

Department at Northwestern University, with which he now has the emeritus relationship. To all who attended the Century of Progress Exposition at Chicago, it will be of interest to recall that he was the "master mind" behind the Hall of Science, generally admitted to be the crowning feature of the Exposition.

Among the "notables" present at one or more sessions was Arthur E. Morgan, TVA storm center. Though not actually a Friend himself, he is a near-Friend in more ways than one. All his immediate family are Friends, a married daughter and her husband being members of Fifty-seventh Street Meeting. No public recognition of his presence was made—the very last thing he would have desired. If Friends had expressed their thoughts, we surmise that confidence in Arthur Morgan the man and the public servant, admiration for his great ability, gratitude for the service he has rendered the nation, and deep regret over the manner in which that service was terminated, would have been voiced.

Another notable who made the light of his countenance to shine upon us, though briefly, was Thomas E. Jones, President of Fisk University, who was hitting the sidewalks of Chicago. We are reminded of a Eugene Field story, of the days when Field edited a daily column in a Chicago paper. One day he spied on the street an old friend—John Doe for the moment—whom Field had long owed ten dollars. Next morning this item appeared in the aforementioned column: "John Doe was seen in Chicago yesterday looking after his permanent investments." Whatever they were, investments or "futures," our Friend the college President was certainly looking after them.

The most picturesque figure in attendance was a youngish Polish Catholic priest—and no one was a more attentive listener. In the Saturday evening meeting he related how as a boy, from the vantage point of a tree, he had seen a bitter battle waged on his father's farm in Poland between German and Russian armies, in which eight thousand Cossacks were killed. With Friends, he is eagerly seeking the better way.

FRIENDLY JERUSALEM TO WATSEKA

It was arranged for all visiting Friends who could stay over, to accompany their respective hosts to the Chicago meetings on Sunday morning—Evanston, Blackstone Avenue or Fifty-seventh Street, as the case might be. The Editor and wife were travelling companions of Millard and Nellie Markle, and we agreed that in view of a surplus of visitors in Chicago it would be well for us to visit some outlying meeting. We picked upon that at Watseka, Illinois, some eighty-five miles south of the

EASTER OF THE SOUL

At Easter time the world is new again—
New hopes, new joys, new pleasures
after pain;

As flowers have 'scaped the winter's
chilling breath,
So Life is e'er triumphant over death,
And God's own glory ope's the guarded
tomb,
As His sweet sunshine makes the world
to bloom.

So weary heart, though dark and cold
the day,

Remember, thou, that He has gone this
way;

Though He may lead thee through
Gethsemane,

Though Calvary's darkness thou mayest
even see,

'Twill not be long, when doubts and
fears are past,

The Easter of the Soul is thine at last.

LAURA OLIPHANT.

Friendswood, Texas.

big city. So did Passmore Elkinton, with the same thought in mind, so we all rode down together Sunday morning.

On the way we discoursed on "cabages and kings and a number of things," all the way from Passmore's description of the rodeo he had recently seen out at Tucson, to prospects and plans for the next All-American Friends Conference. How Passmore does dote on conferences! One is hardly out of sight before he glimpses another on the Quaker horizon.

Arriving at Watseka Meeting, we were cordially welcomed by the pastor, Bertha E. Day. Passmore and the writer participated briefly at the opening of the meeting, after which Paul Todd, who was beginning a series of evangelistic meetings, gave a brief and appropriate message.

Watska Friends were very cordial in greeting the pilgrim Friends, and old-time hospitality was shown by Delmar and Effie Lee who, without previous warning, set us down in their home to a substantial Sunday dinner. Now in all his propaganda for Quaker visitation, whether in public or in private exhortation, Passmore makes much of the family sacrament of dishwashing. In whatever home he finds himself, he insists on getting out into the kitchen and helping with the dishes, and proudly exhibits testimonials to his efficient service written by Friendly housewives from all over the country. (We noted there was none from one Anna Griscom Elkinton!) So, as the Indiana quartet had to go on its way, he was preparing to go into action. In an aside to Nellie Markle and Catherine Woodward, however, Effie Lee said, with a glint of determination in her eye, "I'm going to throw him out—I don't want any man hanging around in my kitchen!"

Did Passmore finally meet his Waterloo in the Lee kitchen? We anxiously await news from the Watseka front.

W. C. W.

LIVING AGAIN

My daffodil is blooming,
Responding to the Spring
With all the vigor of a flower
When first in opening.
Her brilliant yellow petals,
On sturdy stem of green,
Smile greetings to me passing—
She is a floral queen.

Long, long, had I been waiting
To see, as I do now,
And feel the thrill of beauty
That makes me glad, somehow.
New life has burst forth smiling;
I, too, can smile, in turn;
This resurrection symbol
Imparts what I discern.

J. R. W.

THOUGH WE KNOW BETTER WE DO WORSE

(A Message From Interracial Justice Section, World Conference of Friends, To All Yearly Meetings)

Dear Friends:

The Section of the World Conference of Friends meeting at Philadelphia in September, 1937, studying methods of achieving racial justice, directed that a letter be written to all Yearly Meetings on its behalf calling attention to the grievous denial of our Quaker principles involved in our failure to extend to all God's children full recognition of that relationship on account of race.

Throughout the world we have abundant evidence of the tragic effects of "man's inhumanity to man" and of the rancors which are storing up trouble for the future because of the white man's exploitation of the colored races, as well as the cruel persecutions of Jews and Strangers-within-our-gates, whom we call foreigners. In the United States the insult to proud and cultured peoples of the Orient involved in our exclusion act is of special significance.

To Friends among the Churches the call to a service of love at all times comes with peculiar insistence and intensity. We would speak to that of God in every man! Must we not, then, take special care that our voice is not made harsh with man-made discords? Courage and faith are required of us and above all things love unfeigned if we would be heard above the clamor of those who follow the lust for power or the lures of gain.

We cannot join in the struggle at a comfortable distance. It is upon our doorstep, in our own homes, in the air we breathe, and in the clothes we wear. The faithfulness of the Quakers of the olden time, who denied themselves the beauty of blue cloths and the sweetness of cane sugar because the dyes and the sugar were made with slave labor, shames us as we think of our easy, though perhaps troubled, acceptance of things as they are in what we call our complicated life of today; complicated, yes, but right is still right and wrong is wrong.

Once Friends responded to the challenge of the iniquity of the slave system of physical bondage brutalizing both master and slave. Shall we be found less sensitive to the agony of men and women who, with their tender children, find themselves derided, disdained, despised, exploited, and feared? Though their glorious contributions to our common life are greedily grasped, the credit is withheld because of race or color.

Knowledge of such conditions in which thousands, yes millions, of our fellows exist, is easily obtained if we will but

overcome our indifference and instead of asking what the effect of right action will be upon our financial interest or social position, ask the effect upon our spiritual life, of failure to act generously, justly, or even honestly in our relations with our brother.

We know better but we do worse. We pay the tribute of assent to the Quaker of the olden time who

Felt that wrong with wrong partakes
That nothing stands alone,
That whoso gives the motive makes
His brother's sin his own.

What is our duty in our day? Our World Conference group pleads with Friends everywhere for a great cleansing of heart in the world of brotherhood, that in a wave of tenderness we may be able with our lives to speak as we hear the whisper of God's voice to us to that of God in every man.

On behalf of the section,

L. HOLLINGSWORTH WOOD.

March 15, 1938.

AT HIS TOUCH

In His footprints
Lilies bloomed,
And the beauty of His touch
Is living still to bless the world.
Now I know what unseen power
Has transformed my garden plot,
Which of late was brown and barren.
Bud and leaf and flowers
Are springing with the gladness of
His touch
So I know the Master Gardener
Has been walking there.

SARA R. STANSBERRY.

Whittier, California.

SUFFICIENT

Sustained by the words, oh, how
soothing,
As a cross presses hard upon me;
And while under Thy chastening I
tremble,
"Let my grace be sufficient for thee."

Blessed words that serve as an anchor
While black waters of sharp agony
Surged round and sought to engulf
me—

Thy grace was sufficient for me.

Chastened? Ah yes, Lord, but only
Because Thou lovest me so;
Thus the cross I am able to carry,
Holding on to Thy Hand as I go

Toward the peace of a brighter
tomorrow,

When Thy Wisdom in all I shall see;
But I trust, and know that today,

Lord

Thy grace is sufficient for me.

ERNA E. HOEFS.

Portland, Oregon.

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How I Became a Pacifist

BY DR. A. HERBERT GREY

I WAS brought up in a world that had never heard of pacifism, and in which war was accepted as an inevitable if regrettable feature of civilized life. When I did at length hear of pacifism I thought it a ridiculous idea. When I first met pacifists I did not like them. I fear I even despised them—for which may God forgive me!

But during the last twenty years it has become impossible to escape facing the pacifist issue for the simple reason that the real nature of war has been revealed. Many of us had assumed that war is a school of courage and a bracing discipline for mankind. Our whole mental attitude was upset to discover that it is a devastating and degrading force, that it lets loose the brute instincts, and is a father of lies. We found we had to face the fact that its decisions have no necessary relation to justice or reason, and that it always leaves behind it such a rankling sense of injustice in the defeated nation, that the seeds of more war are thereby sown.

In consequence there came to us the realization that the war method is the extreme antithesis of Christ's method. To a world convulsed and distraught by the abominations of force, Christ declared that the only way of life and progress is the way of love. He called on men to build a Kingdom based on forgiveness, on brotherhood, and on fellowship—a Kingdom in which the old divisive poison of race prejudice or national prejudice or class bitterness should be purged out of society by a spirit of reconciliation which should know no bounds.

The more closely I studied Christ, the clearer did it become that he calls us to learn to use persuasion instead of force, forgiveness instead of revenge, and cooperation instead of rivalry. In fact, I found he was calling on me to belong in spirit to a system of thought and moral principle quite different from that which prevails in the world today. "My Kingdom," he said, "is not a worldly Kingdom. If my Kingdom were a worldly Kingdom, then would my servants fight."

Must I then in all circumstances refuse to fight? Must I divorce myself from a world in which differences are settled by killing?

For a long time—I think for a shamefully long time—I temporized before that issue. I loved so many soldiers, and did not love so many pacifists. I also loved Britain so much that I was repelled by the very thought of any movement of my spirit which should lead to my dissociating myself from Britain in any circumstances. It seemed to me clear that a thorough-going pacifist must at times seem to himself a man without a country. I said in those days: "I believe in peace, but," and then followed a host of reservations. I was genuinely troubled and occupied a weak and vacillating position.

Further, I saw that if I became an out-and-out pacifist, I should have to preach it. I should have to try to convert others. I should have to wish that the whole nation might go pacifist. I wonder whether we all face that!

It is folly to preach pacifism without wishing for a pacifist Britain. But I have sometimes had a suspicion that pacifists really conceive of themselves as going on indefinitely being a pacifist minority within a militarist nation, and that they secretly, if half unconsciously, enjoy the position of being a despised and peculiar people. And if that were true it would also be dishonest.

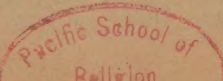
But the conception of a pacifist Britain in the midst of a militarist world at first appalled me as much as it still appalls all military-minded people. What would

happen if we as a nation refused any more to use threats of force and trusted wholly to the security given by just and generous policies? Would we not be as sheep in the midst of wolves? Would we not be in the position of men who being set to guard others, should lay aside the means of defense? Without a navy might not the inhabitants of this island be reduced to starvation?

Those thoughts gave me pause. I did not want to break faith with Christ. I could not conceive his blessing me if I went forth to kill for any reason. But it seemed to me that if Britain as a whole were to obey Christ the results might be most alarming. There, for many days, I remained mentally and spiritually stranded. And I found many companions. I met men in plenty, and some of them were ministers, who said: "Yes, I believe in peace; but at present

IS THERE a pacifism for such a time as this? Each new development seems to put the pacifist in a yet more difficult dilemma. Fundamentally, however, there is nothing in the present situation, forbidding as it is, to shake the pacifist position. Force is at the peak: brutal force, the ever increasing product of its own sowing of dragon's teeth. Force to stop force is worse than futile. True peace can be had by "making peace"—that is the only way. While it is unfair to impose upon the pacifist the responsibility for producing peace at once out of a situation which force has created, there is a technique which the pacifist may offer. In his stimulating pamphlet, "A Statement for Peace," John Haynes Holmes shows how infinitely better off Spain would be today if the Loyalists had substituted the technique of non-violent resistance for that of force.

There is the high road and the low road, and in some way we must get onto the high road—there is no middle road. This is clearly set forth in the accompanying article by Dr. Gray, a British minister. Have we who profess pacifism the faith and the courage to espouse the risk of the high road?—Editor.



and in these circumstances it would not be safe to take the out-and-out Christian way."

For myself I found that position increasingly untenable. It made me feel that I was afraid to be wholly Christian. It destroyed my joy in God. I was sure I had to go back or forward. But to go back would mean for me the surrender of Christianity. I heard men in plenty say in effect: "Yes, it is a beautiful conception; but it is not one on which you can act in the real world." And in saying that they were really saying that Christ did not reveal the truths on which life can be successfully conducted, that he did not speak for God, that he did not reveal ultimate and essential truth.

Such a position is at least honest, but it is the repudiation of all real Christianity. No, I could not go back. And then, as I hesitated to go forward, I realized that I was afraid to trust Christ for myself and my nation because I could not be sure beforehand what the consequences might be. I was really asking for guarantees beforehand that no serious suffering would befall me or mine. Now that may be good worldly wisdom; but emphatically it is not trust. It is not faith. And with that perception I came to an end of my journey. There was nothing possible for me but the real pacifist position.

I have spoken so far of the negative aspect of pacifism. I have talked simply of the refusal to fight; and I am aware that that is really the less important aspect of

pacifism. And yet I cannot dismiss this negative aspect of the matter with a mere gesture as so many do. It was so hard for me to arrive at that position that to do so was a very positive step forward. And for me, and others like me, I doubt whether it is possible really to understand and appreciate the positive side of pacifism till this point of sincerely renouncing force has been reached.

And yet, of course, the positive and creative side of pacifism is what really weighs. The Christian position is that the good ends which have often been vainly sought by force *can* be achieved by the methods of persuasion and generosity. It is part of my position to believe that Britain would be more secure without her present armaments, if only she would wholeheartedly pursue policies of generosity and goodwill. But to learn to create by goodwill is a great learning. To be able to achieve reconciliation means to have mastered a divine art. To be able to love with the kind of love which casts out fear and suspicion is the highest of all possible achievements.

It is to the mastering of these divine methods that pacifists must give themselves if they are to play their true part, and not to any mere declaration of what they will not do. But I repeat that for many the preliminary condition to mastering these methods is to have achieved a complete separation in spirit from all the methods of mere violence.

The Individual Christian and the State

BY HENRY J. CADBURY

THE problem suggested by this subject is not new in Christian history. Since the day when Jesus was shown a Roman coin and made his reply about rendering tribute to Cæsar and to God, since Pilate had him hanged as a political criminal on a Roman cross, since Paul commended to followers of Jesus in Rome the powers that be as ordained of God, and since the seer at Patmos embodied in his picture of the downfall of contemporary civilization the political and national diabolism of traditional Jewish apocalyptic—in fact ever since its rise Christianity has found itself confronted in one form or another with the problem of the State.

In later periods the relation of Church and State has been of primary importance to both. The history of political theory is largely written for centuries in terms of these two institutions and of the conflict between the spiritual and the secular authority, while the Reformation in Europe and in England, the Commonwealth period with the rise of sects in England, and the colonization of America, are all episodes in which religious and political considerations were influential upon each other to the highest degree. Quakerism, I need hardly remind you, owes much of its distinctive character to its origin amid these latter episodes.

Yet to our generation the problem emerges as a novelty. Suddenly we find

This address was delivered at the first of the three Mass Meetings held in the Swarthmore College Field House during the World Conference of Friends in September. In our October issue we published the address delivered on this subject on the same occasion by T. Edmund Harvey, M. P., of England. Henry Cadbury is Hollis Professor of Divinity at Harvard University.

ourselves confronted with an unexpected conflict, and we see as in a vision the danger of future conflict and the underlying forces which are tending to revive the old enemies of the individual and of the Christian. Much like the writer of the Apocalypse of John, we see things more in the future than in the present—hinted in contemporary experiences and historical precedents rather than everywhere realized or clearly understood. Old privileges are suddenly removed; tolerated racial, educational and religious groups are suppressed by government. Interference and even persecution seem to revive. The steam roller of economic regimentation, of conscription even of ideas appears again on our horizon.

To Americans at least such remarks may seem like the borrowed fears of an alarmist. We have so long been used to an easy adjustment of our lives, we have so long congratulated ourselves

that we at least have solved these conflicts permanently by separating Church and State, that we little sense our real insecurity. In unexpected ways the underlying tension now first makes itself known to us, and so far from being spectators merely on some isolated isle of Patmos, we may as well recognize the deeper character of the issues, and their inescapability even in our own favored land. Every contact with nations more in the throes of conflict should be welcomed as helping us to think through the problems and to prepare ourselves for appropriate action.

The multiplicity of the tensions under consideration is indicated partly by the title employed for the addresses tonight and for the Commission of preparation for this Conference. Obviously the State is contrasted with two things—the individual and the Christian. The first tension is the tension between individualism and collectivism, between the person and personal interests and the group with its group interests. The State is merely one expression of group life, and when the individual citizen finds himself in conflict with the State he may be suffering from that inevitable tension which is due not so much to government in itself as to the necessity for adaptation of individuals to social environment.

Some of the trouble in modern times is merely conflict between individual free-

dom and social responsibility. Evidently we all must face this question—in smallest units like the family with its members, and in the largest unit like the family of nations. Individualism unrestrained, irresponsible and predatory is not endowed with any natural rightfulness, no matter how much in a given issue the individual may seem to have good claim to our defense and support. We ought freely to approve the service of government in reducing internal anarchy and implementing the common welfare. Our democratic tradition has worked out certain safeguards for the individual and certain limitations for the interference of government. A different adjustment is possible though it may be annoying to the individual in detail and contrary to his theoretical preference for democracy. The tension, however, between two political theories and practices is not necessarily a religious or moral problem, while the underlying tension between the individual and the groups is so inherent in the nature of things that it represents one of the deepest psychological conflicts within the individual and one of the most permanent tensions in social life. For this reason a particular manifestation of attempted state control of individual life is not to be understood or judged apart from the larger context. The best in individualism has other enemies than state control. Ideas and patterns of life are collectively produced by advertising, uniform education, imitation and suggestion, public opinion and all the agencies of mass production in human personality, while the very guaranteeing of individual enjoyment and health and sustenance involves the socializing of much of our life. The State may seem at times to incarnate the collectivist tendency at its worst and some forms of government may seem to suppress and constrain more than others, but the underlying phenomenon is more to blame than the State itself. We do well to realize this when we consider the problem of asserting Christian individuality. For such questions there is no one-sided solution, as though the State were prior to the individual (as Aristotle thought) or the individual prior to the State (according to John Locke). The question which liberalism must solve is, "How can we combine the strong State and the strong individual?"¹

A DEEPER TENSION PRESENTED

In contrasting the Christian with the State there is another assumption that really spells a deeper tension. For it assumes that the State is non-Christian, if not actually anti-Christian. More ecclesiastically minded bodies than our

Society would have phrased the problem as between Church and State. The Church they regard as an organization parallel to the State and comparable with it, though with a different sphere. For them both are authoritative bodies to which the individual is subject either as citizen or as church member. The fields of each when properly limited should not overlap or should involve no tension. Theoretically the State must not meddle with religion, and religion must recognize the rights of the State within its proper sphere.

The problem we are now considering appears at first sight to be this old historic problem. Many answers have been given to it when so presented, based on many experiences and experiments. I cannot review them now. An established or state church, the temporal sovereignty of a church, a theocratic state, are among the varieties. Often the saying of Jesus has been held to supply the solution of a twofold loyalty to Caesar and to God, but the evangelists do not indicate where the line is to be drawn, who is to draw it or what one does when the loyalties conflict. In America and today the difficulty may be simply analyzed as due to the fact that both sides are tending to enlarge their spheres of concern. The State is attempting more and more to regulate things formerly left to the home or to the Church, or to the laissez faire of rugged economic individualism, and at the same time an enlarging Christian social conscience is becoming sensitive about collective matters—economic and political—with which earlier private piety never concerned itself.

From the Christian standpoint, therefore, the conflict that ensues is not principally or peculiarly with the State, but with the whole social order when brought under the scrutiny of a new social conscience. In so far as the State endorses slavery, or regimentation of education, or mass coercion called war, our conflict seems to be with the State, though it really is with social and economic conditions of an order of life which the State supports. In a certain

sense also, the tension is merely the growing pains of a newly arising set of moral values. We allow ourselves to suffer illusions, we are concerned with symptoms rather than diseases, when we ignore the deeper character of the cleavage behind our bogey of the State. We are really arrayed against something more inclusive, more intangible, more subtle.

SOME PUZZLING QUESTIONS

What about the State being the potential enemy to the Christian? Is its government as such? Is all government both punishment and remedy for sin as Augustine affirmed, or itself sinful as Tolstoy believed? If so, our goal must be the highest kind of Christian anarchism. Is the autocratic form of government its moral defect? Then we must convince ourselves anew and completely that democracy is more Christian and less pagan than autocracy or imperialism. Is it the methods used by a government, particularly its use of force? But is force really fundamental to government and not merely a reducible phenomenon? Competent observers of some of the most criticized governments of Europe report as characteristic of the mentality of their supporters a confusion between the form of government and the party in power. They identify the nation's good with a particular type of government and loyalty to the government with endorsement of a dominant party. The critics of the Totalitarian State are equally liable to such confusion. They, too, may condemn a nation because of its government or a government because of the party in power, or any of them because of the methods used. To set one's finger on the real and fundamental antithesis is no easy matter.

IS IT A HEAD-ON COLLISION?

Possibly the tension is not really between exact opposites. That is often the experience of life—a kind of side-swiping rather than a head-on collision. But if it is to be reduced to opposites we would do well to define the pairs as exactly as possible. It may, for example, be a conflict between two organizations—the Church and the State. Well then, is the Church justified as an organization and is its resistance really the support of ideals and not merely a cover for political intrigue or the struggle for its vested interest or its life as an organization, as in any other civil war? Certainly where the Church has been openly attacked it is largely because it was felt—perhaps rightly—to be an evil influence as well as a rival organization and a weakness to the State. Critics of the Church, like critics of the State, have judged the institution in general by the particular ideology and practice

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¹ W. E. Hocking, *The Lasting Elements of Individualism*, 1937, pp. 4, 143 et passim.

of the existing national church, and that church by the incumbents in power. And the defenders of the Church may prove to be motivated by mere self-interest, purely organizational loyalty, and aspiration for ascendancy in control.

Or the conflict may be between two principles—conflict in ideas and philosophies, between secularism and supernaturalism, between reason and revelation, between the will of the people and the will of God, between physical welfare and the freedom of the spirit, between coercive authority and toleration.

Indeed there is a tendency recently to speak of the conflict as between two religions, and the second religion is usually called nationalism. There is much truth in this analysis, for nationalism has many of the traits emotional, mystical and symbolic familiar in religion.

CHRISTIANITY AND NATIONALISM

Well, between Christianity and nationalism—if we may phrase our problem so—what is the real antinomy? If I may briefly state my own feeling it is not so much nationalism itself, as some of its value judgments and methods that I find abhorrent to my ideal of Christianity* I believe it too often embodies the secularism that has long threatened all our life. That danger, scarcely sensed though diffused in our whole western culture has become recognized first in the newer claims of the secular State. Nationalism is only the logical outcome of much of the material civilization which has existed in all countries under the thinnest veneer of nominal religion. We are unfair to nationalism or autocracy if we regard them as alone tainted with paganism in the contemporary culture.

A THREAT TO THE INDIVIDUAL

Nationalism is the enemy and opposite of two other values which Christianity historically and Quakerism in particular have cherished. When the nation is the dominant social unit, two other units suffer weakness or eclipse. One is the individual, the other is the world community. Conversely when nationalism decays, cosmopolitanism and individuality revive. The conflict between the individual and the group has been already mentioned. Nationalism is only a single manifestation of this, but more blatantly than others it declares the group's su-

premacy, it exercises rigid and unexceptional control, it defies the people and the people's ruler, and it coerces conformity. It regards the individual as the means and not as the end. The individual's first loyalty and his chief service is to the State.

A THREAT TO WORLD BROTHERHOOD

Nationalism's other threat is against the idea of world brotherhood. Nationalism intensifies economic, military, racial, political, and national rivalries. The very word international is anathema to it, and domination rather than cooperation is its ambition with respect to other nations. Thus while its domestic policy seems to strike at the Christian doctrine of the worth of individuals as children of one father, its foreign policy often denies the Christian ideal of the brotherhood of man. If the two Christian phases are logical corollaries of a single gospel, the denial of them is an equally logical and natural outcome of nationalism. And no Christian group has more continuously or plainly exalted both the ideal of international peace and the inherent equality and dignity of the individual than has the Society of Friends. No doubt the two manifestations of nationalism have to be differently dealt with. If we admit with the *London Times* that another nation's internal affairs "are her own concern," and that though we may hold certain "forms of government in abhorrence for ourselves," "we may yet be willing to agree that they suit some temperaments far better than our own democracy," we may with the same spokesman dis-

tinguish "those national activities which may threaten the peace and security of other countries or strike at world-wide freedom of religious belief."²

A SHINING QUAKER HERITAGE

Turning from general analysis to Quaker experience, the most conspicuous feature of early Quakerism was conscientious resistance to demands of the State. Many things which the State required Friends refused point blank to do. We may justly be proud of our roll of Quaker martyrs and sufferers, and may place Besse's collection of "The Sufferings of the People of God called Quakers," alongside of the early Church's "History of the Persecutions" or "Foxe's Book of Martyrs." In spite of some merely fanatical stubbornness on the part of some Friends, and certain equally understandable weakness and compromise on the part of others, the story of early Quaker faithfulness is a shining heritage to be appreciated and if necessary imitated in our generation.

Both its positive and its negative qualities are worth contemplating: It was an assertion of the primacy of individual conscience. Quakerism, never strong in the sense of organization or group authority, did not contest with persecuting states as a well organized church might do. The individual Friend faced the government without any formal hierarchy behind him or creed to determine his behavior, and without aiming at collective resistance. He did not incite others, or organize boycotts, or use his conscientious objection as a cloak for political opposition or his non-cooperation as tool for political pressure or victory. If his fidelity in the end won so large a degree of toleration, for so long, in so many countries it was due to the conversion rather than the coercion of his persecutors. The resulting toleration had the stability never possible when men are persuaded to be tolerant against their will, or when by *force majeure* the persecuted defeat the persecutors and merely exchange roles with them.

DISOBEDIENCE A MORAL VERDICT

Quaker civil disobedience has been a discriminating moral verdict against definite actions. It has not been a criticism of parties or forms of government or even of governmental policies. It has been an effort at conscientious citizenship and consistent personal behavior. Even our long standing pacifism is not correctly understood when it is regarded primarily as doctrinaire non-resistance, as an urgent advocacy of peaceful national policies, or as non-cooperation with disagreeable duties or disapproved statesmanship. It began with a simple

OH BROTHERS LEARN!

Within a lovely garden stood an urn,
And on its sunny rim a small array
Of creeping caterpillars made its way
As round and round the leader made
each turn.
The food I placed near by they seemed
to spurn,
And though they slower, weaker
grew each day
Not any other path would one assay.
I moved them lest they die. They could
not learn.

How like these worms man is! Mars
leads but rights
No wrongs; man follows the red cycle,
fights
And dies, yet not through all the
countless years
Has come to lasting peace, but to new
fears.
Oh, brothers, learn; learn from the
Prince of Peace,
And follow where He leads that wars
may cease!

FAUGN WHITE.

Newcastle, Indiana.

* Profiting by friendly criticism I gladly underscore this statement. Nationalism in itself is neither good nor evil. It may be a step in the direction of liberating the fullest individuality and internationalism, especially for small nations which are not tempted towards imperialism, but which grant free scope to nationalism in others and tend towards international federation. Nationalism is used in what follows of the kind made familiar today by certain manifestations in contemporary Europe. Limitations of space have prevented me elsewhere from making all qualifications that the large subject requires, as they also excluded all discussion of the anti-Christian results of imperialism in some of its historic forms.

² *The Times, Leader* for Aug. 17, 1937.

refusal to kill, and it remained an insistence on personal integrity. Like Thoreau, the Friends refused to resign their conscience to the State.

Other forms of disobedience were of the same kind. Each demand of the State was scrutinized, and if condemned it was not from lack of sympathy with the State as such. No doubt Friends have often been tempted to shirk duties of citizenship out of distaste for politics, to oppose policies out of party hostility, to shun taxes out of financial covetousness, and to refuse military service out of cowardice or indifference; but the characteristic Quaker's behavior is to test his part in government by moral and religious criteria. Without any simple formula to guide him and without any blanket Christian anarchism as his philosophy, he makes his decisions as the situation arises, often unexpectedly, without precedent and involving difficult questions of consistency and conscience. Frequently old acts appear in a new light. Not all Friends feel the same kind of duty. Sometimes a few begin a testimony which becomes general.

EXAMPLES OF FRIENDLY PROTEST

So the conscience against war was a gradual though early development, with ramifications on which later generations have had and are having many new decisions to make. The same was true later of slavery. But in each case a new law or a new situation, or a new sensitiveness raised an issue that in the end led to decisions. When in 1675 the Quakers of the Leeward Island of Nevis were required to serve as patrol against invaders, George Fox advised them to do so but without guns. When about the same time Friends in Barbadoes were forbidden by law to bring their slaves to Friends meetings, they continued to bring them and suffered the consequences. When in 1850 the Fugitive Slave Law required the return of all runaway slaves in the United States, the Friends quietly continued their activity in the Underground Railroad. When in 1910 compulsory military training was adopted in New Zealand and Australia, the Quaker boys and their parents refused to comply and suffered imprisonment and fine. When in 1917 the Defence of the Realm Act in Great Britain required the submission to a censor of all printed matter dealing with war and peace, the Meeting for Sufferings declared it would act contrary to the regulation, "convinced that in thus standing for spiritual liberty it is acting in the best interests of the nation," and the three officers of the Friends Service Committee were prosecuted, tried and imprisoned for issuing a leaflet, "A Challenge to Militarism."

Limitations of time this evening have

compelled me to deal mainly with the conflicts between the Individual Christian and the State as though "and" in the title meant "versus." I hope what T. E. Harvey says and the general discussions tomorrow afternoon will correct the balance, indicating the co-operative and supplementary features of the relationship. But I wish also to warn us that the attitude of opposition or disobedience is not to be taken lightly or easily—in consideration either of our responsibilities to our fellow citizens and their representatives or of the consequences to ourselves. It is possible for the State to have a more enlightened conscience than the individual and to make of him well justified demands. The martyr complex is to be avoided as much as is servile, spineless conformity. When and where must the individual assert his right against a democratic majority—for Friends recognize no divine right of numbers—or against a despotic autocrat? "This can be settled only on the ground by those who have to decide."³

POSITIVE ASPECTS IMPORTANT

To avoid misunderstanding one must emphasize also the positive aspect of Quaker nonconformity. It consists not merely in opposing, denouncing, or standing aloof. The persistence and ingenuity of Friends was as remarkable in their attempting to do what was

³ H. P. VanDusen (editor) *Church and State in the Modern World*, 1937, p. 80. Compare also at greater length Report of Commission II. Friends World Conference, pp. 18f.

REFUGEES' RETREAT

Sodden by the wine of Fate
All day long the shell-torn street
Drank blood of mangled feet
Tramping vintage grapes of Hate.

Out through the mists the hordes
moved on,
Out from the shell-wrecked village
graves,
With their moaning loads on
trembling staves
They moved in the burnt-out dawn.

The creaking carts, the lowing kine,
The bleating lambkins of the fold,
Prince and peasant, young and old,
Moved, weeping, back of the firing
line.

Out of the haze of the burning
town,
Out of the hut of the shell-worn
wall,
He bundled his load of sodden
earth,
His broken heart, and that was all
Of any worth,
Back toward the sea, where the sun
went down.

HENRY COFFIN FELLOW.
Wichita, Kansas.

right as in their refusing to do what was wrong. Thus they supplemented by constructive means both the States's ill advised policies and their own mere refusal to comply. The Pennsylvania Quakers repeatedly voted heavy import duties on slaves to try to prevent slavery in their province, though the British crown repeatedly vetoed their acts. When the non-Quaker governments of that and other provinces discontinued the Quaker policy of peace and justice towards the red Indians, the members of our Society raised large funds, advised at treaties and in other ways attempted to prevent the occurrence of injustice and of resulting Indian wars. When the World War led to the persecution of aliens in England, the starving of children in Germany and the creation of suspicion and hate, Friends again used every opportunity to maintain friendliness and extend relief to the enemy. In education, in poor relief, and in many other matters of public welfare, they have made experiments and laid foundations for later beneficent state activity. Only effective and sacrificial work for peace, only thoroughgoing willingness to experiment with democracy in economic and educational life, will justify our Quaker insistence against war and tyranny.

OPPOSITION BOLD AND PERSISTENT

One must emphasize too the boldness and openness of the Quaker resistance. They did not bow or hide hoping for the storm to pass, nor secretly plot revolution or cherish hatred. As far as possible they cheerfully and openly maintained the even tenor of their way as befits those who will do the right and avoid the wrong whatever the State may threaten. If the meetinghouse is closed or torn down they can worship in the grounds. If the adults are imprisoned the children still can have a Quaker meeting. If taxes or tithes are levied one can refuse to pay even though one knows that more will be seized in the end. If oaths are required one can forgo the privileges of property or jobs or freedom that the simple taking of an oath would secure.

Although their motives were largely subjective and though their methods were not chosen for their efficacy, the results have often been as objective and efficient as could have been secured by any other technique. They have exerted a pressure upon opinion and conscience. They have demonstrated loyalty to the highest Christian citizenship. They have exercised that principal function of the Christian and of the Church which is to criticize sub-Christian institutions and policies, to educate to a higher standard at least a limited body of citizens, to provide the inestimable

example of individual initiative and self-dependence, and to create centers of friendliness—what we may call without capital letters little societies of friends—as models for the method and spirit of the larger groupings of mankind, integrated rather than coercive within, altruistic rather than predatory without.

INITIAL TESTS IN THE FUTURE

There is no reason to suppose that Quakerism will find its relation to the State any easier in the future than in the past or present. I have already suggested that unforeseen problems are likely to arise even in the most favored lands. Nor is there any reason to suppose that the Quaker testimony ought to

differ in character or method from the classic testimonies of the past. Perhaps we shall be less naive in our approach; we may be more aware of the unresolved tensions behind what appear to be merely political or practical questions, but our serviceableness will depend upon our courageous fidelity to an ever alert moral conscience, our transparent sincerity and our persistent good will.

Not as partisans of a certain type of government, nor as those who despair altogether of the State as of something inherently evil and necessarily immoral shall we make our contribution, but as those who, while recognizing as realists the tensions of life, give priority to the spiritual values. We shall acknowledge

the legitimacy of social organization and control. We may even agree with William Penn that government is "a part of religion itself, a thing sacred in its institution and end,"⁴ and engage more earnestly in its labors and responsibilities. We shall believe that the kingdoms of the world may become the kingdom of the Lord and of his Christ, that peace on earth is possible to men of good will, and that the individual and the group may mutually assist each other to their highest self-realization. We shall apply to the nation as to the individual the searching question, "What shall it profit a man if he gain the whole world and loses his own soul?"

⁴*The Frame of Government for Pennsylvania, Preface.*

For a New International Ethic

BY PAUL L. WHITELY

TWENTY years ago our colleges were being drained of their young manhood to fight a war to save democracy and to end militarism. Young men are typically idealistic, and the appeal was to the idealism that was in them. Many of them went forth inspired by the delusion that righteousness could be attained by the implements of human destruction. Even our churches became recruiting stations for what was ostensibly a noble cause. There were a few who could not share the enthusiasm of the great majority of our fellow citizens concerning either the loftiness of the ideal or the sanctity of the methods employed. But they were made to feel very keenly the pressure of social disapproval.

Perhaps we could be more forgiving of the physical, mental, moral, and spiritual losses of the war if there had been any gain to compensate for those losses. But there came the great disillusionment. We suddenly learned that it was not a war for democracy but a war motivated by economic and commercial rivalry. So soon after the war as September, 1919, Woodrow Wilson, in an address in St. Louis, said: "Is there any man or woman here—yea even a child—who does not know that the seeds of modern wars are economic and commercial rivalry? This was a commercial war."

Can any one say that there is more democracy in the world to-day than prior to 1914? Is it not true that democracy is on the defensive? We did crush German militarism and the old regime; but behold, what has taken place. All over the world nations are feverishly rushing their preparations for the next war, hoping, that if everybody is prepared to fight nobody will want to. This hope is contrary to all the testimony

This is the substance of a radio address given at Harrisburg, Pennsylvania, February 5th, the first of a series of four addresses sponsored by the Harrisburg Peace Council. Paul Whitely, a Friend, is Professor of Psychology at Franklin and Marshall College, Lancaster, Pennsylvania.

of history. Indeed, democracy has not replaced militarism. The monster of militarism which we went out to destroy has multiplied many fold. There are some of us who believe in the old fashioned ethic that if we wish to achieve noble ends, we must use methods that are consistent with the ends we seek. Democracy and militarism are two forms of social organization that are contradictory and mutually exclusive.

It is frequently asserted that wars are inevitable because of the kind of animal man is—that belligerency is a part of his fundamental make-up. Slowly we are beginning to realize that wars are inevitable not because of man's inner nature, but because man has built the kind of world where wars make themselves. We have built up nationalities with undue stress upon their conflicting rather than upon their common interests or their interdependency. Nationalism has been fortified by a chauvinistic patriotism. Nations have built up financial and industrial organizations in which war is implicit as an instrument for the achievement of the ends of the system. And so competition of nation against nation for raw materials and markets is one of the chief causes of modern wars.

The problem is how to effect a world organization that stresses the common interests of nations, and the achievement

of this end means a new ethic in international relations. One tremendous difficulty in achieving a new ethic is that few nations have clean hands. It may be argued with considerable potency that Japan and Italy, for example, are doing what other nations—nations who are now interested in maintaining the *status quo*—have done during the past century. Both pacifists and fascists may recognize this fact. Pacifists deplore the fact; whereas fascist and nazi powers find nothing in the resort to violence to deplore. But a new international ethic will not be achieved by simply recognizing this fact. Frank admission of the sins against justice in the past must be followed by a determined effort to achieve a world organization in which the resources of the world are equitably shared and distributed. What may have been done in lawless, frontier days may not be urged as a sanction for international lawlessness to-day. Nations must break with the past if justice is to be achieved and a true democracy of nations realized.

In the face of this gigantic task, many of us feel helpless. We easily grow discouraged and cynicism is understandable, if not excusable. Individually, we are helpless; collectively, much can be accomplished. The ideal of peace will not be realized through the working of any single agency in society. There must be active cooperation of all organizations, societies, institutions, and agencies that are interested in a common end; namely, a world in which the ideals of justice and brotherhood are realized and war as an instrument of national policy is rejected in fact as well as in theory.

The problem before us is essentially a problem of education. It is not, however, one of education for peace alone;

it is education for a way of life that is consistent with the conditions of our modern world environment. The individual's environment to-day is indeed different from what it was even one hundred years ago. Science has made the world much smaller and has brought all parts of it in easy access. The relationships of life are so interwoven to-day that nothing is wholly remote or foreign to the individual. And so the conditions of life imposed upon us by modern scientific advances necessitate political and economical thinking that regards the world as a unit and not simply nations with artificial boundaries. There needs to be on the part of all of us an enlightened determination to win the race between education and catastrophe in which, as H. G. Wells has said, we are engaged.

It is reasonable to expect that the leadership in national and international affairs will come out of our colleges. It is important, therefore, that our young men and women have a clear understanding of the kind of world in which they live. The well-being, yes even the survival, of the race is dependent in no small degree upon creating an understanding of man's motivations, interests, reactions, and relationships. This thought has been admirably expressed by Raymond B. Fosdick, when he says:

"With the allegiance of our age and generation so completely committed to the natural sciences, we must face the fact that the social mechanism can be kept from cracking under the strain only as we develop the sciences that relate to man. Unless we can marshal behind such studies as economics, political science, and sociology the same enthusiasm, the same approach, and something of the same technique that characterize our treatment of physics and chemistry; unless the results of this research can be applied to human life as freely and boldly as we apply the natural sciences to modify our methods of living; unless we can free ourselves of prejudice and stale custom and harness intelligence to the task of straightening out the relations of man with his fellowmen and promoting an intercourse of harmony and fairness—unless, in brief, in our generation we can make some appreciable progress toward this goal of social control, the chances of our keeping the train on the track are exceedingly slight."

To the end of creating a better understanding of social, political, and international problems some progress has been made. Various colleges and universities have established courses in International Relations, Prejudice, the Sociology of Conflict, Problems of Constructive Peace, the Causes and Cure of War, etc. Some colleges, for the development of international understanding, have initiated a plan known as "Junior Year Abroad." A few years ago, a small college in the Middle West, in order not only to foster friendly feeling but also to learn from the Eastern world,

sent a student envoy for a year's work in the universities of Japan. At some universities there have been established international clubs or houses where men of different races and nations may live together and know each other more intimately. Some colleges have organized peace caravans, the members of which make speeches before organizations and church bodies and perform other duties in an effort to create peace sentiment among the people with whom they come in contact. The American Friends Service Committee has emphasized the importance of college men and women doing constructive, physical labor in distressed areas and thereby learning at first hand something of the problems and points of view of the underprivileged. All of these are important educational techniques in cultivating social and international mindedness.

Withal, it is not a question of teaching internationalism as something opposed to nationalism. The two concepts are not mutually exclusive; rather they are complementary. In an interdependent world where cooperativeness is the rule of life, various loyalties—loyalty to the state, to the nation, and to humanity—are harmonious. Love for one's country does not involve hatred of other countries, for as Dr. Harry Emerson Fosdick has aptly said: "Just because we feel so deeply about our own land, we understand how other people feel about their lands, and using our patriotism to interpret theirs, we grow, not in bitterness but in understanding and sympathy. So all fine internationalism must be rooted back in the noble significances of nationalism."

EUROPEAN TOUR TO STUDY COOPERATIVES

The first study tour to Europe definitely designed to meet the demand of the larger numbers of church people in this country who have become interested in the cooperatives will be under the leadership of the Rev. James Myers, Industrial Secretary of the Federal Council of Churches of Christ in America, this Summer.

The group will visit cooperatives in Paris, Switzerland, Denmark, Sweden and Great Britain. It will also visit the International Labor Office and the Universal Christian Council in Geneva, and will have personal interviews with outstanding leaders of the cooperatives, organized labor and religion in all the countries visited.

Ever since Dr. Kagawa's lecture tour in America two years ago when he constantly described consumers cooperation as "the love principle of Christianity in economic action," an increasing number of church people in all parts of the country have become active members of

cooperatives and have helped to start many of the new cooperatives which have sprung up, particularly in American cities.

Many of these church people have now reached the stage where they desire a more intensive study of cooperatives in lands where the greatest development has taken place, noting in each country the relation of religious idealism to the movement.

Mr. Myers has had wide contacts with both the church life, the labor movement and the cooperatives in this country, and has written extensively in those fields. He is unusually well qualified to help the group to get the most out of this rare opportunity. The tour will start on July 9, and conclude on August 28. Inquiries regarding the itinerary, costs, and the general sight-seeing, which will be included in the trip, may be addressed to Mr. Myers at the offices of the Federal Council of Churches, 297 Fourth Avenue, New York City.

PEACE PLAY AVAILABLE FOR YOUR USE

In our October issue we published an excellent one-act play, "Missing," by Elizabeth H. Emerson. It appealed to us at the time not only as unusually strong but well adapted for easy presentation. Our judgment has been justified by the fact that various groups over the country have since been putting it on. In order to facilitate the good work, we have published a reprint of the play in pamphlet form and offer copies without charge to any group or organization which desires to present the play. This is done with the compliments of this paper and the Peace Association of Friends in America, and with the generous consent of the author. Copies of the play may be had on request. Address Editor, MESSENGER OF PEACE, 101 South Eighth Street, Richmond, Indiana.

PHILLIPS BROOKS STILL SPEAKING

The real question everywhere is whether the world, distracted and confused as everybody sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is distinctly new, unlike the life of any age which the world has seen already. . . It is impossible that the conditions, so shaken and broken, can ever be repaired and stand as they stood before. The time has come when something more than mere repair and restoration of the old is necessary. The old must die and the new must come forth out of his tomb.—PHILLIPS BROOKS.

CAN WE DRAMATIZE THIS IMPORTANT BUSINESS?

BY BENSON Y. LANDIS

On the eighty-fifth birthday of Thomas G. Masaryk, twenty-five hundred persons gathered in Carnegie Hall in New York in tribute to the memory of the philosopher who liberated and founded the new nation of Czechoslovakia. Masaryk's fight for "world democracy" must now be taken up "where his tired hands left off," President Henry Noble MacCracken of Vassar urged. Dr. Nicholas Murray Butler, President of Columbia, sent a message saying Masaryk was an "apostle of liberty."

The words uttered there were words of faith and daring. Czechoslovakia is a little "fortress of democracy set in the raging waters of autocracy," said Dr. David S. Muzzey, Professor of History at Columbia University. At Washington, Colonel Vladimir Hurban, Minister from Czechoslovakia to the United States, referred to the need for devotion to democracy in the face of the "rising menace" of totalitarianism.

On the very same day, perhaps by coincidence, a new reciprocal trade agreement was signed by Secretary of State Cordell Hull and the Czechoslovak Minister. This was the seventeenth agreement made by our government in its program of "give and take" aimed at the revival of international trade. We made concessions and so did the little fortress of democracy. We reduced tariffs on shoes and other industrial products made in Czechoslovakia, and the latter reduced tariffs on our exports of both agricultural and industrial items. We granted concessions on sixty-three import items, which accounted for a total trade of \$19,000,000 in 1937.

It happens that most of the newspaper publicity in connection with this treaty has mentioned shoes, including the possibility that citizens of the United States may purchase in a year 600,000 more pairs of shoes from the little democracy. It just happens that, even with past duties, about 4,800,000 pairs of shoes came to us from Czechoslovakia in 1937, and that even this higher total was less than one per cent of our domestic production.

We will take in a few more shoes, but we expect to send out more cotton and copper and office equipment and electrical refrigerators. Furthermore, if we look closer at the shoe business, we find that the largest manufacturer of shoes in the little democracy, who sells us a good many shoes, also buys goods in the United States. In 1937 he bought here supplies valued at \$2,250,000 and in five years he bought \$5,000,000 worth of goods.

So that the lesson of this event is one in interdependence. "No man liveth unto himself alone." Mutual aid is a necessity in our modern, complex life. It also has in it a spiritual quality, which perhaps we may as a people sometime discover. Is there a higher spiritual mission for a nation than that of mutual service?

Can we dramatize this important business? Thus far teachers and clergy have failed to do so. It is difficult to do so. It is complicated to remember. But unless some of us can succeed in dramatizing the international task to an energetic people, we are doomed to continue misery in our international relations.

"The earth is the Lord's," we hear it read of a Sunday morning. But today in the United States part of the earth is the landlord's and another part is the *lendlord's*. The position of the American farmer, as an owner of land, has been getting steadily worse since 1880.

Furthermore in our wasteful methods of farming, we have been wasting precious soil on a scale that no nation has ever done. Mr. H. H. Bennett of the Soil Conservation Service says that 50,000,000 acres of our farm land has been ruined through erosion. Another 50,000,000 acres is almost in as bad a condition. Another 200,000,000 acres is rapidly losing fertility and wasting away. This is land in farms that is being referred to, land under cultivation.

The condition of the land is dependent to a large extent upon the condition and ideas of the people on the land. There are at least a few religious bodies that have saved the soil. They are called Dunkards, Amish and Mennonites. You cannot find any of their rural churches in a poor soil area. Why? Because their people are always conserving the soil. If their members live where soil is poor they at once improve it and conserve it. They have been doing this for generations and they have not needed any government benefits to contribute to the general welfare.

Many of us have always thought of people on the land as independent or self-sustaining. It is no longer. One rural family out of four received some form of public assistance (this is in addition to farm relief) during the depression. In the Southern states, it is estimated by Carrington Gill, assistant WPA administrator, there are 200,000 rural "cases" (mostly families) that are destitute and receiving no systematic aid at all.

There are about 7,000,000 young people between the ages of 16 and 25 on farms. Most of them cannot get into commercial farming. Most of them cannot get into urban industry. Where shall these people go? What shall they do? Do they need a new economy, part

DOESN'T WANT THAT SORT OF THING HERE

In opposing, and successfully so, the effort to form a Junior R. O. T. C. unit in the Decatur, Illinois, schools, the Decatur *Herald-Review* stated the case pungently thus:

"Schools, after all, are maintained for the purposes of education, which are not at all the same as the purposes of a standing army. Heaven knows there are enough distractions, outside activities, and other handicaps to education now without adding another . . .

"Military drill is a business contrived for the express purpose of developing 'yes' men. Ideas are out of place. There must be one mind, one master, the utter regimentation of all other individuals, no questioning, no criticism, the greatest possible suppression of personality. All that is the exact opposite of what a high school ought to be. To put pupils into school, encouraging them to ask what and where and why; encouraging them to develop a precious critical sense toward their world; urging them to develop the utmost of their personalities in self-expression—and then plunge them into a drill designed to reduce them to mechanical men is like spending a million dollars for a school building and then blowing it up with bombs. . . . Most Americans, I think, will not approve of that idea, if they understand it. The world has suffered quite enough already as a result of military-mindedness. Japan is a good present-day example of a country in which the army idea has been taught and exalted until even the legal government of the country is helpless in the hands of its own army . . .

"We don't want that sort of thing here. We need, as yet, an army for defense, and we put up a huge amount of money to maintain it. We do not want a whole generation of children indoctrinated with the idea that skill in killing is one of the most glorious of human talents. Above all, we don't want an educational system tangled up with the military idea. There is so much boys and girls need to learn in high school, in order to be ready to deal with complex modern society, they are overworked now. Adding a course in modern methods of killing would be no help. Little Italian boys and little German boys now must be regimented and are to be seen marching with guns on their shoulders. For the sake of civilization, let's don't reduce children in democratic America to that sad state."

agricultural, part industrial? Here is a major task of statesmanship. And may we hope that the institutions of religion will have something to say and something to do about the matter."

SIGNIFICANCE OF GOING
BACK DIFFERENT

BY EDGAR H. STRANAHAN

V

"They went back—different" Matthew 2:12 (Weymouth)

This use of a verse of Scripture is not altogether commendable. Words have been omitted. Our excuse is that the text thus given so admirably states the fact that under certain conditions human nature is changed.

Perhaps we have overworked the changlessness of the "leopard spots" and "Ethiopian skin." "The old dog and his tricks," and the twig with its inclining tree. In over-emphasis of these, wrong inferences are often drawn. Thus we have built up the idea that people never do and never can change. But many a Joseph has been changed from an Egyptian prisoner to a "Savior of Israel." Many a Daniel has disappointed lions to rule an empire. In more modern days, a young traveling man named Torrey left his bed to go to his grip for a pistol with which to end it all, but in that short distance he was changed. Different, he became a world evangelist. People do change.

In the account from which the text is taken, the Wise Men saw a star. They heard a promise, They saw the Christ Child—and "went back different."

George Fox, the Quaker, heard a voice saying to him, "There is one, even Christ, who can speak to thy condition," and he was changed into a man "strong as an oak, clear as a bell." He "went back different." England was different. America is different, because Fox "went back different."

Matthew Levi had denied his Jewish heritage; had sold his soul to gather Roman taxes, even though it bled his people white. Then he met Jesus, heard Jesus call, and he answered that "Follow me." Matthew "went back different," and history, literature, art have each been different because Matthew was changed.

Have not many persons assumed that Luther, Wesley, Moody, Frances Willard and a great host of others were always "different"? Have we forgotten that they, too saw the Christ at some particular point and "went back different"?

It is not for me to point out the difference there needs to be in anyone. With confidence, though, it can be said, "See Christ and return different."

Who is more zealous than Peter? Cleaner morally than the rich young man? More loyal than Saul of Tarsus? Yet each of these met Jesus, in this way and that way, and from that moment each was different.

Just how those startling and tremendous changes in attitude and character take place can be told only approxi-

mately. We do know they take place. Perhaps a few suggestions may be made.

1. Look and live! It seems so simple that we are inclined to doubt its validity. But Count Zinzendorf saw but a picture of Christ. Then he was different. He belonged to the Moravians. That group touched John Wesley, Wesley was different and since then the whole world has been made different. Zinzendorf saw the Christ in a picture, but he "went back different."

People have seen Christ and caught his tender mercy, his healing grace, his quieting peace. Men never look on Jesus and remain the same. Look and live.

2. Invite him into your life to sup and break bread. In other words, move a little closer to him. Become an intimate. The men walked to Emmaus with blinded eyes, but their eyes were open in the close fellowship of the friendly atmosphere during the meal. Jesus yields himself to intimate friends. Strangers never get to the depths of any situation. Even to know a bit of scenery one must become intimate with that locality. The after glow of a Kansas sunset reserves its most charming beauty for the Kansan, not the casual visitor. Lean on him, sup with him and he will seem different and you will "go back different."

3. Give Jesus the master key, a key to every room within your heart where you truly dwell. Jesus is an awkward guest, but he "fits in" when at home. When he moves about he has an antipathy for closed and barred doors. With full entrance granted to every room, he may disturb some furniture. He might take some things from the attic of discarded things and put them to use in the living room. Jesus has a habit of making things different, but what a glorious difference!

4. But best of all, if you would be different, enthrone Jesus in the heart.

A young woman had lived at the foot of the Matterhorn, "the most beautiful mountain God ever made." Now she was going to live on one of our level western plains. She was asked, "How can you ever stand it out there?" Her reply is significant: "I carry my mountain in my heart." She was kept different because of what was in her heart.

The Wise Men saw Jesus—"they went back different."

HIS GIFT AND MINE

When our Lord Jesus gave himself in death for us—that was the greatest gift that was ever made to man or God. When God, responsive, raised him from the grave, enthroning him at his right hand—that was the greatest proof that could be given that through him we have hope of immortality.

And when at Easter time we think of what it means, and long to prove our love, what gift have we so worthy of

COMMUNING WITH NATURE

The Story The Ivy Told

BY FLOYD W. SCHMOE

The ivy clinging to the brick wall outside my window had a story to tell. I stopped to listen to it. These glossy leaves are doing their share of the most important piece of work on earth, the one job absolutely essential to life. They take the raw elements of the earth, combine them through energy from the sun into the complex starches and sugars essential not only to the life and growth of the ivy but essential as the basic food supply of all life, directly or indirectly, from man to the simplest bacteria. Let that alchemy of the green leaf be arrested, destroy that green chlorophyll or divert that sunlight, and all life would quickly cease.

Once the ivy spread itself upon the ground in competition with a hundred other plants. It spread a hundred leaves to the sun and lived but not well. There was too much competition. Then it reached out, touched the wall, lifted itself upon the wall, climbed above the other plants. Now it spreads ten thousand leaves to the sun and lives more abundantly.

Man can live on the ground, he can wallow in the muck, or he can lift himself up. With his feet planted firmly on the earth, as the roots of the ivy, he can climb the wall of God-given opportunity, luxuriate in the warmth of divine power, and live to serve more abundantly.

I will lift up mine eyes unto the hills . . . and then I will do a little climbing.

UNFATHOMED

Have you hoped beyond hope?

Have you loved beyond love?

If neither,

Then you have not sounded

The deepness of either.

ALBERT W. MACY.

Pasadena, California.

acceptance as that we dedicate anew our hearts and lives, our selves and substance to him in grateful, loyal service, so—

Instead of white lilies, I bring Thee my heart,

All scarred in life's battle, all crushed by the smart

Of wounds freshly bleeding, of failures that sting,

Accept it, Lord Jesus, this gift that I bring.

Instead of bright roses, I bring Thee a soul,

All weary of sinning, for grace to make whole.

On Easter's high altar, I reverently lay My poor gifts, Lord Jesus, accept them

I pray.

SELECTED.

INDIAN MEDICINE STILL PRACTICED

Many Friends will remember James Downs, Kickapoo Indian delegate at Friends World Conference at Swarthmore last September. In January of this year William and Marian Byerly, our missionary workers among the Kickapoos, reported the serious illness of James Downs' sister, Mamie Downs, who had a growth on her neck. Marian Byerly and Alice Weed visited the Indian village and tried to call on Mamie Downs but were unable to see her because she was being doctored by an Indian medicine woman. The reason given for not admitting them was that they might have eaten some of the foods forbidden to the patient, and if so their presence might make her worse. Unfortunately, Mamie Downs still had faith in the old Indian practices, though her brother James has become a sincere Christian.

Mable Kirk, another Kickapoo woman, told the Byerlys how this medicine woman, whose name is Pearl Wah-pe-pan, received her "call." She said it happened in this way.

"Pearl was walking in the woods alone one day when she heard someone calling her. The voice seemed to come from an old stump so she thought it was some mice or rats gnawing at something. She kicked over the stump but nothing was there. Again she heard the voice. It told her that she would be a good medicine woman and could help women with babies, and others, if she would do as she was told.

"Pearl had been married, divorced, and remarried. Now that she had this new calling she had to have a separate house to live in, so all those to whom she told the story, who believed her, gathered poles and cat-tails to build a new house for her. She told those who did not believe her they would die soon.

"This is the fourth year since she heard the voice. Each year when the corn has grown until it has four joints she has to have a dance every four days for four times. After the fourth year (this year, 1938) the voice will tell her something else. No one has told Pearl what to do or how to treat people. The voice told her all. She doctors people for four days at one time or for a longer period of time. They are not allowed to eat any grease, beef meat or pork meat, but are allowed to drink the broth of squirrel meat. They can also eat corn that has been pounded and boiled into a mush. If anyone comes in to see the patient, who has been eating milk or any of the forbidden foods, it will make the patient worse. One day was left open for Mamie to have visitors and some one came to see her who had been drinking milk. It made her flesh twitch all over her body.

"Mable Kirk does not believe Pearl entirely and said she knew one thing that was not true. Pearl had said there would be four years when the Kickapoos would have good crops and there would be lots of rain. In January, however, when Mable was telling this story, it had been a dry year and the crops did not look hopeful." (Since then there have been good rains.)

When Marian Byerly and Alice Weed tried to call on Mamie Downs, Pearl was away, cutting poles for a new kitchen. They met her returning with six poles, each twenty feet long, cut with three strokes of the axe. She told them that Mamie had had mumps, but was better.

In his February report William Byerly wrote: "Mamie Downs died February 19, after giving up her Indian medicine woman. She called for us to come the day before her death. We had not been allowed to see her before. We found her very weak and only able to plead that we do something for her. It had been raining all week and was snowing that evening when we were called. We got there the first time after getting stuck in the mud, then returned and found it was impossible to get her taken to the hospital. We got the Agency to authorize a call from Dr. Caylor, McLoud. Dr. Caylor's car had frozen brakes so William drove him to the wick-i-up where she was given a hypodermic to ease her pain. She died at three o'clock that night." Mamie Downs was one of the most respected of the Kickapoos.

Even Indians who have accepted modern medical practice sometimes revert to their older faith in tribal remedies. Recently Worth and Edith Mackie, our workers among the Osages, wrote of the following illustrations of such reversion.

"Sonny" Russell (whose picture appears in the Meditation Calendar for 1938, issued by the Board of Missions) has had some sickness almost all winter. First chickenpox, then a cold which developed into flu and near pneumonia. Because the doctors did not make him well quickly, his father told them that since they had had their chance and had not been able to do much, he would try one of his kind. He sent off somewhere and got an Indian Medicine Man. The method of the latter was to take the horn of a white bull that had been caught at midnight by a Negro, sharpen the small end of the horn, cut little gashes in the right temple, and suck blood through the horn. The surprising thing was that 'Sonny' got better."

NOTICE OF ADDRESS

Until after the Triennial Conference of the Women's Missionary Union in May, Harriet W. Purdy may be addressed at 126 North Friends Avenue, Whittier, California, in care of W. A. Starbuck.

LOIS S. VAUGHT WRITES FROM ENGLAND

The following letter, written us from Missionary Guest Houses, Selly Oak, Birmingham, England, under date of March 20, will be of interest to the many friends of Arnold and Lois Vaught.

Arnold sailed yesterday from Liverpool on the *Patroclus* of the Blue Funnel Line, due at Hongkong on April 22nd. He hopes to get in touch with William Cadbury at Canton and travel by rail from Canton to Hankow and from there by steamer or plane to Chungking. If that route is closed he plans to leave the *Patroclus* at Singapore, get another steamer to Haiphong and go through French Indo-China and Yunnan by rail as far as Yunnanfu and on to Chungking by bus or sedan chair—about a month's journey by chair from Yunnanfu.

His location in Szechwan is to be decided after he arrives but it will probably be Chungking. There are no foreign Friends there now and the little group of Chinese Friends is faced with many new problems and opportunities, now that Chungking has become the new "capital" of China and has so many refugees and people from all parts of China.

Friends here felt that I ought not to go to China now, but I hope to go as soon as conditions permit, perhaps this Fall. In the meantime I hope to spend some time at Woodbrooke and return to the U. S. A. sometime during the summer.

A couple of weeks ago Arnold and I were asked to speak at Hartshill, a small meeting not far from Fenny Drayton, an old meetinghouse built about fifty years after George Fox's death, I believe. Hartshill Friends were rather disappointed and surprised that we didn't know James Coney who used to be a Home Service worker there. We told them we had read (in THE AMERICAN FRIEND) of his work and they seemed appeased when we told them we lived a thousand miles or so from his part of the country.

We went on to Fenny Drayton and saw the monument erected in 1872 by the vicar to the memory of George Fox, near the spot where he was born. We saw the Fenny Drayton Church and the lovely old yew trees that have been there for hundreds of years, the old font in which George Fox was probably baptized; we read the list of vicars from 1220 onwards, the old inscriptions and memorials. One was "in memory of Samuel Bracebridge, after 40 years struggle with the gout, attended with exquisite pain and torture . . . in spite of all the efforts of nature and assistance of art, it prevailed at length and he be-

came victorious." He was born in 1673 and died in 1736, so I suppose Fox knew him—before the gout "prevailed" of course. The inscription over the old, old door reads, "I will go forth in the strength of the Lord God." We saw the fields over which Fox roamed, thinking himself the most miserable of men.

I don't suppose Fox would have approved of our going about looking at "steeple houses," but we also went to see the old Mancetter Church, not far from Fenny Drayton. It is thought that a church has stood on the spot since 930 A. D. We saw the five old chained Bibles and Books of Martyrs—chained to prevent their being stolen or mishandled. There were plaques sacred to the memory of two martyrs of that parish who were burned during the sixteenth century. I came away wondering if we were as faithful in our witness of Christ, along what paths would we be led?

LOIS S. VAUGHT.

INTERVISITATION ENJOYED AWAY OUT WEST

March 26 and 27 found a happy group of Washington State Friends and Western Canadian Friends in Vancouver, B. C., at the British Columbia Quarterly Meeting. Fifteen Friends, five men and ten women from Puget Sound, traveled by auto to be in attendance.

A discussion of the topic, "The Young Friends Group—Its Objective," claimed some attention of the meeting. This matter was a special concern of Friends in Vancouver and Victoria meetings and interest was shown by attendance of members from both the student body and the faculty of the University at Vancouver.

The meetinghouse is located in a residential section of the city with adequate seating capacity and room for serving tea between sessions. The ladies very ably provided for guests in their particular culinary accomplishments.

Intervisitation of Friends of the Northwest is proving a frequent occurrence. The border line is no barrier of itself, and an increased understanding and spiritual satisfaction is gained by coming together. We look forward to these events with expectancy, knowing there is longing within us all toward co-operation at times of our monthly meeting sessions.

A trip between the cities of Seattle and Vancouver, B. C., gives the motorist a vastness in beauty of scenery with continuous marine and mountain views. But to the Quaker perhaps nothing quite equals his feeling of thankfulness when he reaches Blaine, where the routine of customs is thoroughly handled and he looks with awe upon the beautiful Peace Arch, a monument to an ideal of international freedom from war.

NEWS LETTER FROM OLD PINEY WOODS

Recently Piney Woods Friends, in and around the friendly little village of Belvidere, North Carolina, welcomed a few days visit from their Field Secretary, Murray C. Johnson, who in company with the pastor of the meeting, John C. Trivette, conducted a five-day Home Visitation Campaign. Some of the things emphasized in this campaign were:

1. The urgent need that Friends maintain their former testimony and instruct their children in the un-Christian attitude of war.
2. The importance of religious training in the home.
3. The challenge of our missionary opportunities.
4. That there should be a greater willingness on the part of all to share in making adequate financial support to the entire program of the church.

Between the times of visitation, three special meetings were held, one at the parsonage before a group of the church leaders where world situations were presented and discussed; the other two at the meetinghouse where Murray Johnson gave very helpful messages on the subjects of Temperance and Missions.

On the following Saturday afternoon the Women's Missionary Society of Piney Woods was favored with the presence of Murray Johnson who showed pictures from our Home Mission fields.

The campaign closed on Sunday morning with a message on our obligations and opportunities as church workers.

Murray Johnson returned to Belvidere several days after the close of the campaign with Merle L. Davis, Administrative Secretary of the American Friends Board of Missions, who lectured one evening in the school auditorium and showed with motion pictures the scope of Friends work in Africa.

Here is something else which might be of interest to Friends who were once students of old Belvidere Academy. In

MENNONITE IS AWARDED FELLOWSHIP

At the meeting of the Committee of Awards on March 19, the Mary Campbell Memorial Fellowship for 1938-39 was awarded to Carl Kreider, of Princeton University Graduate School. Mr. Kreider is completing his second year of study toward the degree of Doctor of Philosophy in Economics. He is a member of the Mennonite Church, and a graduate of Goshen College, Goshen, Indiana, administered by the Mennonites. He expects to study at the London School of Economics. During vacation period he hopes to visit on the Continent, and is particularly eager to make contacts with the various Friends Centers.

the Spring of 1935, the academy building was burned. Since then the school has been consolidated with others and moved a few miles from the village. On the very site of the Friends Academy, long the seat of learning in the Albemarle, in a community noted for the stress its citizens placed upon education, now is nearing completion a beautiful community building, with provision for a place where books may be kept for the use of the people of the community.

Keenly feeling the loss of the school, which had for many generations been more than a school—a community center and sometimes a place where Friends met for worship services—this new community house with its library, will in some measure recompense the village people for the loss of their school.

FRIENDS MAY "GET IN" ON THIS CONVENTION

One of the largest and representative assemblages of Christians ever held in North America promises to be the 1938 International Convention of Christian Education, which will be held at Columbus, Ohio, June 28 to July 3. This convention will be sponsored by the International Council of Religious Education. Included in its membership are forty-one denominations in the United States and Canada and twenty-nine state councils. Three-fourths of all Protestants in these countries are included in its membership.

Twelve international and interdenominational organizations are cooperating in the convention as follows: Committee on Cooperation in Latin America, Council of Church Boards of Education, Council of Women for Home Missions, Federal Council of Churches, Foreign Missions Conference of North America, Home Missions Council, Missionary Education Movement of the U. S. and Canada, National Council of Federated Church Women, The American Association of Theological Schools, The Religious Education Council of Canada, the United Stewardship Council, and the World's Sunday School Association.

Altogether, close to five hundred persons are aiding in the preparing of the program, and will share in the leadership of the convention. The theme of the gathering will be, "The Christian Challenge to the Modern World."

Among the five thousand or more who will attend will be members of the Board of Christian Education of the Five Years Meeting, and many others from our Yearly Meetings who are particularly interested in Christian Education. It is not too late to get in reservations. For program details and other information, write to our Board, whose headquarters are at 101 S. 8th Street, Richmond.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

ASKS FOR CAREFUL STUDY OF SOCIAL LAND VALUES

Editor, THE AMERICAN FRIEND:

May I add my point of view on the economic discussion in the March 31, Forum? Howard Kershner says "Dictatorship is inevitable if capitalism is destroyed." Russell Rees replies: "The development of the Co-operative Movement might be another alternative. As far as I know there may be other alternatives." May I commend as an alternative the economy which would result from returning the social value of land to society?

Concern over exploitation today is everywhere apparent. Suggestions for its elimination, however, are as numerous as the people who discuss it. Many suggest socialization of some type. Earlier adherents of that idea are noting with dismay that wherever the Socialist State has found expression to date, it is at the hand of bureaucracy and regimentation. Those who keep their faith that social change may come democratically and retain freedom are increasingly reluctant to align themselves with the Marxian philosophy which has created conditions in Russia from which it is inconceivable that freedom should arise.

Aren't we, too, involved in the gadgets of our social system, rather than in discovering its fundamental principles? Few know any central truths from which to direct it. If we concern ourselves only with the dozens of surface accessories on our new automobile, we shall find ourselves sadly wishing we knew the "principle" on which the machine works when it breaks down. Would we not do well to look into the fundamental underlying relationships in our social and economic organism?

One of the very obvious aspects of Political Economy which few present discussions emphasize is Land. Where is the conviction of the fundamental illogic of the private ownership of land, with its consequent but thoroughly immoral appropriation by individuals of social land values?

In our city a certain lot rented for \$75. On completion of the post office nearby, the private owner of that lot collected \$300 a month. When a public, but privately endowed Art Institute was put up, lots in the neighborhood rose \$10 a month. Site or social-value of land in New York City is five billions of dollars. (Remember the original \$24.) In all of the United States, social value of land is

one hundred forty billions. Only a few individuals are pocketing this, and because of the low rate of taxation on land values, little of it returns to the whole group which created it. This value is created entirely by the fact of concentration of people, markets, and industry around the land. Its source is social.

Why should not such socially created value be collected and used by the Social Group? To do so would have profound effects on our political economy. Listing the results that would follow sounds trite and unfounded without space to develop the cause and effect relationships. However, a few of the results of the social use of social land values are as follows: (1) A land user could take only the return on his land or site which resulted from the application of his own brains and hands. Thus social land value—not land itself—is socialized, and land is free. (2) People now prevented from using land by its high sale price would have equal chance to produce on it. (3) Much, nearly half of urban, land now held for speculative sale would be thrown open for use. (4) All social functions—transportation, etc., depending on great land values would be immediately turned to the State for administration. (5) Hordes of people now using meager marginal land would move to more productive land thus freed. (6) Factory workers now held to exploitative wages would be free to use sites of their own, and to combine to produce as they chose. (7) A free market in a free price system would operate. There could be no monopoly control. (8) Governments could amply exist on their income from social value of land. Other products of labor—buildings, gasoline, cars, factories, machines—would not be burdened with taxation. (9) Free of excessive taxation, thousands would build homes. Minus initial land costs, slums could be immediately built up with decent buildings. (10) Most important of all, wages would rise.

All of this is logically and fully developed by Henry George in "Progress and Poverty." I am one who resents that that great American philosopher was and still is so superficially investigated. He is not merely, as many think, the propounder of a peculiar tax system. He has an entirely new delineation of economics, resting on what seems to me sound and factual relationships. Living as he did in our own country in an era of free land—as over against Marx in land-locked Europe—he saw implications and truths which never occurred to Marx.

George foresaw terrific exploitation settling down when land should be fully taken up and industry should be thoroughly mechanized as it is today. He points out the obvious use of land which its uniquely dual nature dictates—private returns to its user and social values to society. His book, which is a classic in literature and logic, proves that poverty not only accompanies mechanical progress but is caused by it so long as we allow the private ownership of land!

Tolstoi says, "We do not argue with the ideas of George—we do not know them." John Dewey suggests that the first step to permanent recovery is a nation-wide revival of the teachings of Henry George.

I, too, plead for fuller study of his ideas on the part of all who are concerned with the exploitation of their fellows.

To Mr. Kershner I would recommend that an economy based on the social use of land value leads us farther into democracy rather than dictatorship. To Mr. Rees: Under a system of private ownership of land, cooperative organizations tend to raise land values—as do any improvements in social or industrial conditions—and in the end the only one to benefit is the owner of land. To both I commend, "Progress and Poverty."

MILDRED JENSEN.

311 North Robert Blvd.,
Dayton, Ohio.

THE JOYOUS AFFIRMATION—OUR CHRISTIANITY IS TRUE!

Editor, THE AMERICAN FRIEND:

The editor of the *Christian Century*, in a series of three noteworthy editorials, has recently given pertinent expression to the growing note of affirmation that "our Christianity is true!" A similar note has been apparent for some time in the Young Friends movement. In August we must bear a message from the Young Friends of this country to the International Young Friends Conference. Shall not the keynote of this message be the joyous affirmation, "Our Christianity is true!"

In an article commenting on the book, "The Church Against the World," Lewis Benson wrote in *The Friend* two years ago: "In short, the Quakers are no longer the bearers of a glorious message of light and life that can save the world, but instead are to be numbered among those who stand in need of such a message. This is the first thing that modern Quakers must realize." Many of us who have begun to realize it have been watching with excitement the rise of the "new modernism" which the *Christian Century* heralds in its editorial series beginning with, "The Modern Novelty of the Gospel," in the February 2 issue.

Modernism has run its course, and in

Petition Against Liquor Advertising

In cooperation with the National Temperance and Prohibition Council, of which it is a constituent member, the Five Years Meeting Board on Prohibition and Public Morals is furthering the circulation of a petition that will prevent the widespread advertising of the liquor industry as now carried on by the press and radio. Copies of the petition are being sent to the Yearly Meeting superintendents of this department for distribution among local meetings. If any meeting is overlooked, copies of the petition may be had by addressing the Chairman of the Board, Raymond E. Mendenhall, 232 East Park Street, Westerville, Ohio. However, if they so desire, those interested may prepare their own petitions, for whose information we reproduce the form below. Anyone who is a citizen may sign. Signatures need not be restricted at all to Friends. When the petition blanks have been signed, they should be mailed promptly to Legislative Committee, 131 B Street S. E., Washington, D. C., giving name and address of person forwarding the petition.

(Form of Petition)

TO THE MEMBERS OF THE SENATE AND HOUSE OF REPRESENTATIVES OF THE CONGRESS OF THE UNITED STATES:

We, the undersigned citizens of.....

of the County of.....of the State of....., do respectfully petition you to help promote the general welfare of the people of the United States by securing the passage of legislation which will stop, so far as is possible by Federal law, the great advertising campaign for the sale of alcoholic beverages now going on by press and radio.

The States cannot adequately regulate or prohibit the advertising of liquor so long as Congress permits such advertising through the medium of interstate commerce. Therefore, we most earnestly urge your assistance in securing this proposed legislation in order that state regulations and laws upon the subject may be made more adequate and effective and that radio advertising of alcoholic beverages may be stopped entirely.

NAME	ADDRESS
.....	
.....	

world-wide confusion and disillusionment a new conception of Christianity is emerging. Modernism was ashamed of the Christian ideology and tried to whittle "away its significance by interpretation." Modernism stood in awe of science and was completely intimidated by it. As a result it ludicrously tried to adapt itself to every passing fad in contemporary secular culture. Now, when it is the whim of science to assume a new humility, modernism is no longer modern. The "new modernism" accepts gladly the discoveries of science but is not over-awed by science. It stands for the fullest freedom in science, but "denies that the knowledge which science gives is the knowledge by which mankind may be saved." The truth which frees men is the knowledge of "the gracious will of God, objectively declared in the life and person of Jesus, his death and resurrection." Christianity is an objective historical phenomenon. God has revealed himself in history and continues to reveal himself, in the person of Jesus Christ. The bold assertion is actually

made that the resurrection, substantially as described in the gospel accounts and in the early tradition is an historical fact. When this astonishing assertion is made, the accusation will immediately be flung forth by the liberal that this new theology is after all only "a capitulation to fundamentalism." Nothing is farther from the truth. The new conception accepts the higher criticism of the Bible and denies the existence of conflict between religion and science. It criticizes fundamentalism, perhaps even more severely than it does liberalism. Its interpreters do not, however, expect that many converts will be gained among the elder intelligentsia who have as yet failed to realize that the conception of science under which they were educated is being discarded. Confronted with the "mighty idol of totalitarianism," the Church in every country is having "to face the elemental question: to be or not to be—to be the Church of Christ or not to be the Church of Christ." It goes for its answer to

the objective historical revelation of God in Jesus Christ. There is in this seeking a true return to early Christianity in a sense never dreamed of a generation ago. The Church is confronted with the same situation that the early Church faced. The gospel is again new! The Church has hardly begun to realize how far from being Christian the world is. It can only guess the extent of the persecution the future will bring. It does know what the world does not yet know: that all the world's Utopias will be destroyed by man's original sin—universal egocentricity. Until men through the long process of being "born again" overcome that egocentricity there is no hope. Yet the Church is under the necessity of struggling for a new social order, for, as J. H. Oldham writes in "The Church and Its Function in Society," only by so doing can the Christian faith become relevant in this world and demonstrate that it has meaning for this life as well as for that which is to come. Young Friends in America have much to learn from English and European Friends in the matters of strengthening the meeting for worship and increasing the power of a free ministry. Although Young Friends are perhaps not so much divided in their manner of worship as is the whole Society, in view of the divisions which do exist we can only be receptive in this respect at the International Conference. There seems to be greater unity in the growing reaction among Young Friends against "Quaker modernism." Should not this reaction be brought out into the open in more explicit terms in the Friends papers? Shall not the keynote of the message of American Young Friends to the International Conference be our Christianity is true!" W. FAY LUDER, Clerk, New England Young Friends Com. Boston, Massachusetts.

PROGRESS AT GEORGETOWN Georgetown, Illinois, Friends feel they were wisely led in securing Mary Hiatt as pastor. Her Gospel messages are given in a loving Christian spirit and there has been a deepening in the spiritual condition of the members. She has organized a Christian Endeavor and a Friendly Light Bearers' Society. She is faithful in visiting members and all others having any connection with the meeting. Attendance at church services and Sunday School is increasing. A new class for young married folks has been started. A recent Brotherhood supper was attended by fifty-five men. At a revival meeting held recently, Fredric Carter preached the first four nights and Mary Hiatt the other nights. Attendance was good and interest in the church was revived. Eleven applications for membership resulted and others are expected soon.

QUAKERDOM • AT • LARGE

On March 27, on the initiative of the National Peace Conference, more than five hundred prominent persons representing labor, religion, educational, business and professional interests in all parts of the country, signed an open letter to the President and Congress, urging the defeat of the May Mobilization Bill. Among the signers, Friends were more than proportionately represented with some twenty-five names.

* * * *

It has been widely announced that our much-respected contemporary, *Friends Intelligencer*, has been excluded from a certain totalitarian country "somewhere in Europe." Does this put THE AMERICAN FRIEND on the spot! It may be surmised either that this paper is not considered sufficiently dangerous to dictatorship to warrant exclusion or that it has not yet been discovered. Neither implication is comforting. A happy thought strikes us. Perhaps it was the mere name that gave alarm! Dictators can't be expected to tolerate dispensers of "intelligence."

* * * *

"A Man in the Shafts" was the caption of a recent story told by William T. Ellis in his syndicated newspaper feature, "Religion Day by Day." It was a story of our Gilbert Bowles of Tokyo whom Ellis characterizes as just about his ideal of the model missionary. One day when taking a trip across country by rickshaw, Gilbert insisted on "swapping horses in the middle of" the journey. In short he took the place of the coolie in the shafts, while the protesting coolie took the driver's seat! Query: was our Friend's motive purely altruistic, or did he wish to shorten the "running schedule" by unlimbering those long legs of his?

* * * *

Would a rose by any other stem be just as sweet? Maybe so, but it wouldn't have vindicated the veracity of Tom Alderman Sykes, esteemed Quaker though he is. And thereby hangs a tale that recently appeared in the *Thomasville, North Carolina, News*. When our Friend was in Richmond last Spring, attending the annual Board meetings, he spent an afternoon ravishing his soul with the beauty and fragrance of Richmond roses in the Hill greenhouses. On his return home he scandalized North Carolinians by telling of roses that had stems four and five feet in length. He wrote Joe Hill of his tottering reputation for truth, and Joe sent him a photograph of the long stems, taken alongside a six foot ruler. "Fake!", derided the

scoffers, and for months Tom lived under a cloud. But Joe Hill did not forget. With the return of Spring and the long stems, he sent Tom a box of roses by express. A jury was called in to take the evidence and signed a statement attesting that the stems of those roses measured five feet and six inches. So the doubting Thomases of Thomasville were convinced and truth was over all. The editor published a full statement and apology, concluding, "Help thou our unbelief."

* * * *

In the March issue of the magazine *Education*, Luther E. Warren, Professor of Education at Mount Union College, Alliance, Ohio, contributes a brief article which comprises a study of the presidents of four-year colleges in the United States. He presents his findings which have to do with previous occupation, length of service, degrees received, honorary recognition accorded and some trends in the college presidency. Data was available from seven Friends colleges, according to which Luther Warren found that the average age of our presidents is about fifty-five years, while the average tenure is approximately sixteen years.

* * * *

Writing in *Friends Oriental News*, Catherine D. Cattell tells the story of the official presentation at Nowgong, India, of the greatly coveted Kaisar-i-Hind Gold Metal to Esther E. Baird. This was one of the Coronation honors announced last year. The actual "investment" was recently made by British officials at a lawn party in Esther Baird's honor, shortly prior to her sailing for her homeland. It was a gay and colorful occasion, graced by the presence of British civic officials, Indian dignitaries and the Faculty and officers of Kitchener College and their wives. Esther Baird is arriving in California just about now, and her address for a time will be Whittier, California, Route 1, care of Mrs. D. R. Marling.

NEWS OF OUR MEETINGS

Dublin, Indiana, Friends Meeting has been strengthened by the preaching mission which it conducted during the first week of April, the preacher being Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting. Each evening a different department or group of the meeting was in charge.

* * * *

Cherokee Quarterly Meeting (Kansas Yearly Meeting) was held at the Friends Church at Ringwood, Oklahoma, March

4-6, all the Monthly Meetings being represented. Gervas A. Carey of Friends University gave several helpful messages on prayer and a closer walk with God. Charles O. Whitely, pastor of the University Friends Church at Wichita, addressed the young people on Sunday afternoon, challenging them to more consecrated living.

* * * *

Kokomo Quarterly Meeting (Western Yearly Meeting) was held at the Union Street Friends Church in Kokomo, Indiana, March 18-20. Inspiring sessions on ministry and oversight were held on Friday. In the afternoon a missionary program was presented by the young Friends of North Buckeye Meeting, Kokomo, which was much appreciated. At the Saturday forenoon meeting, Fredric E. Carter, Superintendent of the Yearly Meeting, preached on the theme, "A Christian Experience." William J. Sayers, Clerk of Indiana Yearly Meeting, was made welcome and spoke, encouraging Friends to support our own publications. Alfred Cope of Chicago gave a stimulating address on peace and international relations. At the closing session on Sunday afternoon, he addressed the meeting sponsored by the young Friends of the Quarterly Meeting.

* * * *

Robert H. Jay, of Colorado Springs, Evangelistic Superintendent of Denver Quarterly Meeting, issues a Quarterly Meeting bulletin by which the various local meetings are tied more closely together in their work. From a copy of the March bulletin we learn that a monthly meeting has been set up at Fort Collins, Colorado, of which Victor and Elsie Marvin, who have been at LaJunta, will have charge. Letson Burns has recently conducted a series of evangelistic meetings at Colorado Springs, with Claud Wilson as singer. A Quarterly Meeting Minister's Conference was held at Beaver Park Friends Church, on April 1. Friends have been eagerly anticipating the coming of Willard and Caroline Trueblood who are conducting a preaching mission among the meetings of Nebraska Yearly Meeting.

* * * *

At a recent talk on Missions at the Sunday School of Los Angeles Meeting, Mrs. Clayton Brown gave some figures and information relating to the Chiquimula Friends Mission in Guatemala, conducted by Ruth Esther Smith. There are now fifty-seven churches connected with the Mission work and one hundred preaching points. Seven missionaries are in the field and besides the evangelistic

work, the natives are being trained in a Bible School so that they can carry on the work.

* * * *

The College Avenue Friends Church, Oskaloosa, Iowa, has experienced a great spiritual uplift in the preaching mission recently conducted. Through the ministry of Willard O. and Caroline Trueblood, March 10-20, together with the pastor, Herbert Huffman, Jr., many young people were drawn into closer relationship with the Master. Others gave testimony for the first time to the saving power of Christ in their lives. Dr. Trueblood's messages, freighted with vital living truths of the Gospel of Jesus Christ, challenged the whole church to a renewed consecration for service in bringing in the Kingdom. He also spoke before the civic clubs of the city, at Penn College Chapel and in the public schools. On Sunday afternoon he addressed a large union service held at the First Christian Church when he presented the political situation as he saw it on his recent trip to Europe, the Near East and Africa. Thus he was able to minister to the larger community through his stirring peace message.

* * * *

George Sweet, Field Secretary of the Indiana Christian Endeavor Union, and widely known youth leader, spoke to a very attentive audience Saturday evening, March 10, at the Westfield, Indiana, Friends Church. Representatives from Sheridan, Providence, Gray, Indianapolis, and Ridge Farm, Illinois, were present. George Sweet showed films taken at the international Christian Endeavor Convention at Grand Rapids, Michigan, last Summer. Following the pictures, he installed the officers of the newly organized Westfield Christian Endeavor Society. During the evening the young people enjoyed refreshments and a social hour in the basement of the church. The speaker said there are four million Christian Endeavorers in eighty-five thousand societies, and that in fifty-seven years this great society has spread to one hundred foreign countries. George Sweet also attended the Friends Church on Sunday morning and gave a brief inspirational talk.

* * * *

Wichita Quarterly Meeting held its March session at Argonia, Kansas. In the morning Dr. Edgar H. Stranahan brought an inspiring message and the worship time was a blessing to all. During the business meeting in the afternoon the play, "The Terrible Meek," was effectively presented by students of Friends University . . . Special services for evangelism were held at Argonia from March 12 to 20. Alfred Smith of Cherokee, Oklahoma, brought the messages, aided by the pastor, Clinton Nellis. The meetings were a time of spiritual

growth to all who attended and much good was accomplished.

* * * *

Mary C. Hadley, Superintendent of Missions in Kokomo Quarterly Meeting, visited Hazeldell Meeting on Sunday April 4 and reported on the recent deputation of Willard Trueblood and Merle Davis, drawing helpfully from the travelogue which Merle kept. This was followed by a playlet, "White unto Harvest," presented by eight girls from the North Buckeye congregation . . . John Compton recently held a very successful series of revival meetings at Hazeldell. Fine work was done, particularly among the young people. His messages were truly heart searching and soul stirring. Eighteen persons found their hearts desire in Him, which should be the desire of every heart. Hazeldell is glad for the coming of John Compton and Friends are looking forward to a greater year of service to the Master and the building of his kingdom.

DAISY DOUGLAS BARR IS KILLED IN ACCIDENT

Daisy Douglas Barr, of Indianapolis, widely known Friends minister, was killed on Sunday, April 3, in an automobile collision which occurred near Jeffersonville, Indiana. She was the victim of reckless driving, the result of a futile effort on the part of the driver of the other car to "go around" on a hill. A three-year-old child of the man responsible for the accident was also killed.

Born in Jonesboro, Indiana, some sixty years ago, Daisy Douglas began preaching while still a young girl and was recorded a minister when eighteen years of age. In her earlier years she did a great deal of evangelistic work. She was for many years an active pastor, serving meetings at Fairmount, Muncie and Newcastle, Indiana, in that capacity. Several years ago she visited the British Isles in the ministry.

Since her retirement from the active ministry she had been rather prominent

in the political and organizational life of her State, having been the first woman vice president of the Republican party organization.

Surviving her are her husband, Thomas D. Barr, former deputy state bank commissioner, and a son, Thomas R. Barr.

BIRTHS

BOBBITT—To Orville and Anna Armintrout Bobbitt, Xenia, Ohio, January, 15, 1938, a daughter, Sandra Lee.

EWEN—To Battye E. and Bessie F. Ewen of Woonsocket, Rhode Island, March 9, 1938, a son, Neal Haig.

SNYDER—To Paul and Ruth Davis Snyder, Xenia, Ohio, February 20, 1938, a daughter, Ruthemilie.

MARRIAGES

GATCH-MILLETT—In the Friends meetinghouse at Springdale, Iowa, March 20, 1938, Golda M. Millett to Lysle Gatch of Greenfield, Iowa. Taylor Guthrie and Lester Gatch officiating ministers. The new home will be at Eldridge, California.

DEATHS

HUBBARD—At the family home near Independence, Kansas, March 27, 1938, India McHenry Hubbard. She was born near Vera, Switzerland County, Indiana; was married sixty-seven years ago to James P. Hubbard who survives. She united with Friends when a young girl in Indiana, and on coming to Kansas fifty-four years ago, her membership was transferred to Independence Meeting. Her life was that of a devoted Christian. Funeral services were conducted by the pastor, Sadie N. Pickett.

MATHER—On February 21, 1938, at the home of her daughter in Iowa City, after months of failing health, Ellen K. Mather, widow of Samuel Mather, in her eight-sixth year. Born at Yorkville, Illinois, she came as a bride to the homestead at Springdale, Iowa, which was her home to the end. A member of the M. E. Church as a child, she united after her marriage with Friends and her family shared the duties and privileges of the local meeting. She long served as a teacher in the Sunday School, and was Sunday School Superintendent for twenty-five years. She also gave efficient service in the W. C. T. U. Four daughters and two sons survive. Funeral services were held at Springdale, Taylor Guthrie in charge, with Evans Worthley assisting.

PARKER—At Newberg, Oregon, March 15, 1938, Louisa Winslow Parker, aged 76 years. She was born near Charlottesville, Indiana, where she was married in 1879 to Lindley M. Parker. In 1888 they removed to Newberg, where they played an important part in the upbuilding of the community. A birthright Friend, Louisa Parker was ever a loyal member of the church, active in its service and in good works generally. Preceded by her husband in 1922, she is survived by one daughter and four sons. Funeral services were conducted by the pastor, Carl F. Miller.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6628 south, 1509 east). Half block south of Marquette Road. 6th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2621 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue. Phone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donehue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinchaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brewa, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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After May 15, Friends will be given preference on the waiting list. Membership in the Junior and Senior classes is open to Friends only. No applications for the Senior class can be considered after June 1.

Applications for scholarship can still be presented to the Committee. Its next meeting will be held on April 27.

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WILLIAM EVES, 3RD. Dean, Box 351, George School, Pa.